

ZION'S HERALD

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Rev. Benjamin R. Hoyt, the Patriarch of the New Hampshire Conference, and at the present time the oldest Methodist minister in New England, in his 84th year, fell asleep in Jesus, at his residence in Salem, on October 3, and was buried with impressive services on the ensuing Sabbath. Brother Hoyt had passed, by a number of years, his half century of ministerial service; and until within a few years has enjoyed excellent health, and been able to continue his beloved work of preaching the Gospel. He has been a leader in our Israel, filling its offices of trust and honor,—a solid, prudent, faithful and godly minister. He has raised up and educated, upon a salary averaging only a few hundred dollars annually, sons and daughters (three of the former graduating at Middletown), who have honored their parents, and have done, and are doing efficient service in the work of the ministry and of the Church, in the cause of education, and in the service of the country. One son, bearing the father's name, a well-known and very successful educator in Eastern and Western institutions, preceded the father to heaven a number of years, dying in great Christian triumph, and much lamented, as he fell at an important post. Another son is now the efficient editor of the *Western Christian Advocate*. A younger son, a lawyer, with a fine prospect of success in his profession, offered himself at his country's call, during the late war, and served honorably in the army until after the strife was over.

We have not yet received the particulars of the last sickness and death of our venerable friend, but probably shall have a full account from our New Hampshire correspondent hereafter. Heaven is becoming populous and rich with the fathers of our Church. One minister only, now, who was a companion of the pioneers at the opening of the century remains—and that is the truly venerable and excellent Father Boehm, who has nearly rounded out his century of life. May God preserve him to see its close.

Bishop Potter, of the Protestant Episcopal Church of New York, proposed, in a late Convention, the erection in that city of an Episcopal Cathedral—there being no edifice of this description in the country connected with the Protestant wing of the Church. New York being the chief city of the continent, and the Episcopal Church in New York being distinguished for its numbers and wealth, merited, he and certain others, thought, some distinguishing mark. A Cathedral, in the estimation of those sympathizing with the Bishop in this movement, is a nucleus of Church education, especially in music and theology; it is a meeting-place for conventions and councils, and a general rallying-point for the Church all the country round; it promotes unity; is to a large class of minds in itself a species of worship, and goes down through the ages connecting generation with generation through its associations, and intimating by its perpetuity the eternity of that Church of which it is only a shadow.

They go on to say:—"It is for the interest of the Church, then, that such a building should be erected, and it is the duty and the privilege of the present generation to lay its foundations at least, and make provision for its ultimate completion. There should be the most judicious care in the selection of the site; the designs should be inspired by the highest architectural ability of the day; every foot of masonry should be laid to outlast a thousand years."

Other, equally good, Churchmen hesitate at the probable outlay of two millions of dollars for what seems to be, after all, merely an ecclesiastical monument—a kind of modern tower of Babel—to signify and perpetuate the outward glory of the Church. To distribute that amount into a dozen commodious houses of worship, or to use it in sending Christian laborers among the

wretched classes of the city, such persons think, would be fully as acceptable a gift to the Master, and accomplish infinitely greater service for His cause upon the earth.

Dr. Francis Lieber, the distinguished publicist, died of heart disease, in New York, on the 2d inst. Born in Berlin in 1800, he entered the Prussian army, and fought against Napoleon in the campaign of 1815, when he was twice wounded at Waterloo. Subsequently, in common with many other young Germans, he imbibed and expressed political ideas at variance with the policy of the government, which caused his arrest and imprisonment. Effecting his release, he completed his education in Berlin, Halle, and Jena. He was again arrested, but once more escaping, he joined the Greeks in their hopeless struggle for independence. After this, he became the guest of Niebuhr, in Rome. Returning to Germany he again got into trouble with the authorities, and finding life so disagreeable in his native land he removed to England, and finally in 1827, to the United States, where he has distinguished himself by his numerous works of educational, literary, philosophical, and political interest. He held the office of Professor in Columbia College, South Carolina, till the breaking out of the Rebellion, when he came to New York, where his pen and personal services were enthusiastically devoted to the support of the Government. He was, of course, an earnest free-trader, and was a staunch supporter of President Grant. His death will be widely lamented.

Brigadier-General Albert J. Myer, Chief Signal Officer of the Army, who is in charge of the Meteorological Department at Washington, and from whose bureau comes the remarkable daily announcement of probabilities as to atmospheric changes during the succeeding twenty-four hours, sends out an earnest circular to editors of daily papers, in reference to their failure to publish the "synopsis" of facts upon which the "probabilities" are based. Wrong impressions are produced, he thinks, by this failure. The probabilities are accounted shrewd guesses, instead of being clear inferences from well-defined meteorological laws. The whole plan is a national honor, on account of its enlarged and careful scope of observation; and it has been found to be of great practical value to both the commerce and agriculture of the country. Many lives have been saved by delaying vessels through warning signals upon approaching storms. All readers of the daily papers must have been struck with the remarkable correctness of the prognostications of the bureau for the day in advance. In the midst of clouds, the sunshine has been announced hours before it broke through the mists, and *vice versa*. The heretofore mysterious laws of the atmosphere are rapidly falling into a fixed science, and are now nearly as readily apprehended as those of the earth under our feet. We trust the wishes of the chief will be met by the editors generally.

We understand that the large circle of juvenile readers who have been so delightfully entertained and instructed while reading "Glen Morris" and "Lindendale" Stories, are about to have a fresh treat in the "Hollywood Series," from the pen of their old and well tried friend, late editor of the *Sunday-school Advocate*, Rev. Daniel Wise, D. D.; better known, however, to them as "Lawrence Lancewood," or "Francis Forrester." The new set will be published by Perkins & Higgins, of Philadelphia, and will be issued in the most attractive style. The first volume is now in the hands of the stereotyper, and will be published as soon as possible.

The Law School of the Boston University was formally opened on Wednesday, 2d inst., the only exer-

cise being a brief address by the Dean, Hon. George S. Hillard, who stated the origin of the school, the various steps which had led to its foundation, the plans for the coming year, and gave a general idea of the proposed method of instruction. Mr. Hillard urged upon the students the necessity of hard, unintermitting, and unwearied study and labor. About one hundred and fifty persons were present. The regular business of the class commenced on Monday, at two o'clock.

The corner-stone of the monument about to be erected in Duxbury, Mass., in memory of Miles Standish, was laid with masonic, military, and civic honors, on Monday last. It was a brilliant occasion, many distinguished visitors being present from Boston, and elsewhere.

The Christian Statesman, published in Philadelphia, in the interest of the movement to secure the recognition of Almighty God in the Constitution of the United States, seems to be enjoying increased prosperity. It is now published weekly, handsomely printed, and is edited with much life and vigor. It deserves the success it is receiving.

We have copy for the *HERALD* sent upon all forms of sheets, upon backs of letters, old sermons, envelopes, and edges of newspapers; but the climax was reached this week in an article upon one roll, twelve feet long! The only way to set it up, as it stands, would be to hang it down the hall way, and have the compositor drop from step to step as he fills his stick. It would be a joke to call such a communication long! The English language has not a word by which properly to express it.

The will of the late Mrs. Arabella Rice, of Portsmouth, N. H., who is said to have been the wealthiest lady in the State, disposes of about \$200,000 in legacies, among those of a public nature being \$30,000 to the town of Kittery for a public library, \$20,000 to the State Asylum for the Insane, and \$3,000 to both the Portsmouth Athenæum and Unitarian Church.

We hear from our agents in every direction favorable responses to the generous offers of the publisher of the *HERALD*. The elegant engraving of the Bishops is generally desired, and a number of churches are supplying themselves with Dr. Tourjee's unequalled "Tribute of Praise." Now is the time for the canvas to be briskly pushed. The paper is free to new subscribers to the end of the year, and old subscriptions renewed bring the splendid engraving in their train.

"Daniel's Temperance Society" is the title of our Berean Lesson for next Sunday, (October 13). Let pastors, superintendents and teachers strive to make this lesson practical and useful—warning, entreating, praying that our scholars may make a noble resolve like Daniel—and "purpose in their hearts" that they will never be defiled with New England's greatest curse, Strong Drink. It is a good time to commence to study the excellent Berean Lessons for those who have not uniform lessons in their schools. G. P. W.

Rev. Father Haskins, for forty years well known in Boston as a benefactor to poor and friendless children, died on Saturday last, 5th inst., aged sixty-six. Father Haskins was born in Boston, reared an Episcopalian, liberally educated, and through close intimacy with some Roman Catholic clergy, was induced to join that Church, which he did in 1840. Literary in his tastes, as well as benevolent, he was author of a volume entitled "Six Weeks Abroad." His death will be a loss to his Church, and the community generally.

Original and Selected Papers.

MY WORK.

BY ALBINA L. BEAN.

Lord, let me find that place so sweet,
That meek and lowly place at Thy dear feet,
Where each day's life shall be a work complete;
Whose act and word and thought,
Shall all be wrought.
Moment by moment unto Thee, O Lord!
Give unto me so much of grace,
That I shall be content in just the space
Thou measurest for my working through the days;
Lest my weak heart repine
For fields not mine,
While all my waiting ground shall go untill'd.
Give unto me humility;
So in my work myself I shall not see;
Glad to be hid from all, from all but Thee!
Caring as on I go,
Only to know
That all my ways have Thy approving smile.
Grant that unfaltering trust be mine;
Content to rest my quiet heart on Thine,
Though darkness cover me, though no light shine;
Doing or suffering still
Thy righteous will;
With Thee the dark "night shineth as the day."
Weeping, I sow the precious seed, —
Dear Lord, Thou knowest my great, my sorest need;
Let sweetest Patience all my footsteps lead;
So shall I to my home
Rejoicing come,
Bringing with me my golden harvest sheaves.
CHELSEA, Mass.

FEATHERS DROPPED FROM A FLYING WING.

BY GILBERT HAVEN.

THE NORTH PACIFIC RAILWAY.

Who hasn't heard of the North Pacific? Like Moses' frogs it comes into every one's primary bread-troughs, and the ultimate bread-troughs into which the baked dough is finally, cold or hot, deposited. Every paper is put under contribution to describe its value. Every language of Northern Europe teems with its praises. Norway and Sweden, Denmark and Germany, Scotland, and even England, last to submit, all pour their human treasures at its feet. The most popular of Boston newspaper correspondents is detailed to describe it, in lecture and paragraph. The world knows the North Pacific by heart. I saw a gentleman on a steamer, drawing near Duluth. He read a newspaper scrap of his on climatology, ending with a fine application of his subject to the North Pacific. "Jay Cooke ought to have given you twenty-five dollars for that," I remarked. "He gave me fifty," was his quick response.

Now all this means business. This company have undertaken to put a railway through some seventeen hundred miles of utterly uninhabited country. The government has given them every alternate quarter section of that land, ten miles each side of the road, the whole of that distance. They have, therefore, ten square solid miles of land as their own, lying along this track of nearly two thousand miles. They possess fifty millions of acres of land, and are seeking to sell it to actual settlers. Is there no need of pushing their enterprise? Land is as useless as gold, or learning, or any other choice commodity, if it cannot be put to some sort of use. This powerful corporation understands this fact, and rests not until all the world also understands it.

Nor is this pure self-seeking. No man or body of men would risk their fortunes in such enterprises, could they not have some assurance of return. A belt of the earth, a hundred miles at least, is opened to civilization, and to Christianity — which is the only civilization, by this single line of iron and of steam. The savages that have roamed here, and driven away all their peaceable brothers, are compelled to accept sharers of their inheritance, and to submit to human laws, or to vanish from the human race. The poor and crowded Europe, more poor than crowded, and made poor, more by false governments and false religions and false usages, than by any over-populousness; this oppressed multitude hear this evangel of cheap lands and easy transportation and abundant fruitfulness, and like the "Pied Piper," every ear is attent, every foot moves responsive. Jay Cooke is making all Europe into a Hamelin, and not rats and children alone, but fathers and mothers, kits, cats, sacks, and wives, are all following hard after him as he pipes them across the Atlantic slope, and deposits them, all the happier for listening, on these ample plains.

If you would see what is so universally talked of, what has taken the place of the Jubilee, and more than knit New and Old England together; for this financially unites them, a thing that neither Geneva nor Gilmore

could achieve, get into the cars at this northern Naples, at the goodly morning hour of eight, and let us step westward. The first twenty miles is attractive, very. The St. Louis lake and river wanders half awake and half asleep among these heavy woods, alas! soon to receive the woodman's ax, unless Duluth gets rich and populous fast enough to make them into gentlemen's residences. The wild rice grows thickly on the wet marshes, and the wilder rice-bird will soon be playing the glutton among their riches. Spirit island stands calm in the calm waters, a spot no Indian will touch, for has not Manitou made it his own? Did not an Indian lose his boy by drowning here, and was not his spirit seen to wave a ghostly flame from the wooded isle? That is better evidence than most spiritual visitants afford. The Indians in their devil and spirit lakes and islands, scattered all over this country, followed, at least the best light they had, and did not put out their light shining straight from the highest heavens, and from the very countenance of God the Lord, as do the devil-worshippers of skepticism in our Christian communities. Those will not receive the greater damnation.

This river deserves the rest it so richly enjoys as you will soon see, for you hear above the roaring of the car, the roaring of

THE DALLES OF THE ST. LOUIS.

Dalles is perhaps a corruption of della, or from a French equivalent. They have got acclimated in this Northwest, and the Chippeway and St. Croix, and probably other streams, change their "rapids" into "dalles." They are the ravines of the river, deep gorges in the rock around which the river runs madly, scared at the leaps it has already been compelled to make. Sometimes these gorges lengthen and widen, and the river is seen for a mile plunging down a series of stairs with fiercest flight. The Sault of St. Mary has no equal spectacle to the Dalles of St. Louis.

THE FOREST COUNTRY.

The road now turns west, and plunges into a hundred miles of forest. One gets almost as indifferent to forest razing, when he rides for hours through a forest region, as they used to slavery when dwelling beneath its shadow. It seems as much a waste of land to occupy it with trees, as the Ohio bibulist said it was of corn to make it up into bread. Whiskey and prairie are the two objective ends of corn and land. Yet when one rides on the prairies, and sighs all the hot day for one thicket of woods to pass through, one cool shade, one cool breeze, one real forest look and feel, he accepts the judgment of an old acquaintance of mine, just from the Maine backwoods, who had come to the head centre of New England, when he sighingly declared, "I would give more for ten acres of real forest land than for the whole city of Boston." These grand woods, how we shall long for them yet. How we shall pine for the pines, when pining will be all in vain. That Maine friend can hardly find his ten acres of "rale" forest this side of Moosehead and Katahdin. He won't soon find it the other side. The woods of the West will follow, and Maine and Minnesota be as tame as Massachusetts. If that Pine Tree State, which made this grandest of our trees its silver standard-bearer, had only kept a hundred acres unkempt in the heart of all its towns, how vastly would its beauty to-day be increased. O that Michigan and Wisconsin and Minnesota were wise, and ere it is too late stop this terrible devastation of the steam-mill, which eats up a forest as a prairie-fire eats up grass.

For a hundred miles you smell the smell of the woods, tall and low, shapely and deformed, pine, oak, tamarack, and all.

This last is the settler's delight. It is to the emigrant what the birch is to the Indian, the palm to the Arab. It is slim, straight, not tall, not large, but tough, easy to cut, without a knot or a branch, fits in anywhere, and makes itself exceeding useful. With it he makes his corduroy road over the swamps, his fences about his farm, his corn bins, his everything but floors and walls. It is not especially handsome, as most useful things are not; but handsome is that handsome does; and on this base this tamarack is the loveliest of the trees of the forest. Your heart goes after the elm, the peacock of the woods, lovely in the West as in the East, though not as lovely there as here; light and smooth of bark, supple and feminine in form, bending gracefully to every breeze, long hair in depending boughs, or short and curly as is the Western fashion of elms and ladies. It is a striking beauty, whether on the prairie rivers, where it most does congregate, or in Eastern meadows. Yet tamarack is vastly more useful, in every direction. So the least comely parts have the more abundant honor, and thus everything is kept equal.

These woods have no end northward, they say; but the terrible steam-mill will soon make an end of that

story. Look your look then, for not many years hence the road from Duluth to Brainerd will be as void of trees as it now is of houses.

BRAINERD

is not named after the holy man of old, who has made that name famous to all generations, but for one of his tribe, the wife of the president, a Vermont lady, putting her patronymic into this enduring shape. It is at the Mississippi, a stream here half the width of the Connecticut at Springfield, or the Kennebec at Augusta, hardly that of the Charles at Charlestown. It does not look big; nothing does at the beginning that is much at the end, Caesar or Paul, Wesley or Wellington, Washington or Grant. "Big heads" don't belong to big things. The city is a little biggish. It will have to look out. It is more talked about than Boston a year after its founding, or New York, or even Chicago. It dwells among the pines; a street of stores and rum-shanties; a street of railroad shops and hotels; a scattering of cabins in the woods all on "a plain," but not visible to the naked eye; five churches, two of superior pioneer grade, and three of present pioneer stamp, ready to grow with the town.

Among the rum and gambling shanties is one entitled, "The Last Turn." The miserable fellow who keeps it had made several deserved failures, and makes one more effort to retrieve his fortunes in this wicked way. It will end like those that have gone before. That sign was strangely significant not long ago. Two Indians were arrested for the murder of a schoolmistress, and confined in a jail in this town. One was guilty, probably; one was innocent. The mob of drunken desperadoes broke the jail, and hung them to a huge pine that towers over this board hovel. It was "the last turn," indeed, to these poor creatures. How can our Government hope to keep the Indians peaceful, when such iniquities are allowed to pass unrebuked? The sheriff connived at the capture, and probably knows the hangmen. And yet we berate the Indians for their revenge.

This town is the beginning of the real working of the road. No emigrant stops this side of Brainerd. These are distributed hence westward for five hundred miles, and will be for fifteen hundred. Houses for their reception are erected here, and at three other places comfortable hotels, where they can make a cheery stop on their weary way. After a ride of fifty miles you enter the open prairies, which never shut in again till the western slopes of the Rocky Mountains are reached.

THE THREE SOURCES OF NORTH AMERICAN WATERS.

In this space, too, you cross the head waters of the Red River of the North, and so of Hudson's Bay. It is a pretty stream, called the Leaf River, flowing, I think, southward. It was pleasantly lined with foliage, and shadow now and substance soon will prove its claim to its title true. The Mississippi fifty miles back debouches into the Mexican Gulf; and the St. Louis, eighty miles behind that, empties into the St. Lawrence Gulf. So in less than one hundred and fifty miles (142 is the exact figure), and in eight little hours we forded with our flying horse the waters of the three great basins of the continent. Has not the North Pacific a right to be set up a little? That sensation will do to pause at.

THREE STAGES OF THE CHRISTIAN LIFE.

BY REV. DANIEL STEELE, D. D.

The recent editorial entitled "The Highest Christian Life" in which there is an attempt to show three distinct stages of Christian experience, may awaken some discussion, and it may draw out some opposition. The view is not new, as has been shown in the HERALD recently in the quotations of John Fletcher's three dispensations, those of the Father, the Son, and the Holy Ghost as coexisting in different believers of the same era, according to their apprehension of their Christian privilege. It was also suggested that the apostolic benediction may hint at the same trinal distinction in blessings, the communion of the Holy Ghost always coming last as the crowning beatitude. There is the acknowledged distinction of the "servant and the son," to discriminate between the large class of accepted souls who are moved more by fear, and less by love, and the smaller class, who are actuated more by love than by fear. The suggestion has been made to me that there is a third class spoken of by the inspiring Spirit, as "joint-heirs with Christ." This expression certainly, was intended to signify more than "heir of God." The term "joint," indicates a oneness of sympathy, interest, and will, which is not expressed by the lower term heir. So it has long seemed to me. But it is my object to call attention to John Wesley's trinal distinction in point of assurance, which corroborates the editorial in the point in question, and also in the doubt of the attainableness of the highest stage by all Christians in the present life. The great founder of

Methodism, whose critical eye no phase of Christian experience ever escaped, says, "I believe a few, but very few Christians have an assurance from God of everlasting salvation; and that is the thing which the apostle terms full assurance of hope. I believe more have such an assurance of being now in the favor of God as excludes all doubt and fear; and this, if I do not mistake, the apostle means by the full assurance of faith. I believe a consciousness of being in the favor of God (which I do not term full assurance, since it is frequently weakened, nay, perhaps interrupted, by return of doubt or fear), is the common privilege of Christians fearing God and working righteousness. Yet I do affirm there are exceptions to this general rule, but I believe this is usually owing either to disorder of body, or ignorance of the Gospel promises. Therefore, I have not for many years thought a consciousness of acceptance to be essential to justifying faith."

The quotation is long, but it is well worth pondering by all inquirers after the truth. The exceptional cases spoken of by Wesley exist at the present day. They should be encouraged to hold fast their profession, even though, from the derangement of their physical organism, they have no direct witness of the Spirit to their acceptance with God. For the special benefit of this class, I would strongly commend a book on our list of Book-Room publications, entitled "Saving Faith," by Dr. Chamberlain. He shows that the only requirement for admission to Wesley's societies, namely, a desire to flee from the wrath to come, evinced by abstaining from sin, and by doing good works, involves saving faith, and that assurance is not an essential of the faith that saves. Having disposed of the exceptional cases, there remain three distinctly marked classes. The highest class, embracing "but very few," are privileged with the full assurance of hope. As hope relates to the future, the assurance covers the future, as well as the present. There have always been witnesses to this high experience. They exist to-day. I cannot account for their existence otherwise than by referring it to the Spirit which in the matter of *Charismata* "divideth to every man severally as he will." It may be the design of the head of the Church to exalt some souls to mountain peaks, to see clearly the promised land for the encouragement of the mass of believers below under the clouds of doubt, and to shout to them, "Heaven, heaven" as the vanguard of Xenophon's dispirited remnant of the ten thousand, from the summit of the Armenian mountains when the wished-for Euxine greeted their glad eyes, shouted to their wearied fellow soldiers below, "The sea, the sea." I am not certain that this is a *Charisma*, though it seems from reasons which will soon be shown, that Wesley regarded it as such. In the list of special gifts, the full assurance of hope does not occur, unless it may be involved in "the word of knowledge by the same Spirit." My reason for suspecting that Wesley regarded this blessing as a special gift, is found in his description of the lowest degree of assurance, which he styles "the common privilege of Christians." If he had said it was the common experience, we should have been left to infer that the higher was nevertheless attainable by all. But the use of the word privilege excludes such an inference. The same reasoning applies to the next lower degree of certainty, the full assurance of faith.

If he regarded this as a different blessing from perfect love, which he urged upon all the members of his societies, he cannot be charged with inconsistency; but if he regarded it as the same as that blessing, we do not see how he can escape that charge. We believe that both of these blessings of perfect love and full assurance are imparted by the Comforter when He bestows upon the believer "the anointing that abideth and teacheth," makes real to the soul all things pertaining to life and godliness. Believers should be pointed to those heights of experience, and be urged to lay aside every impediment to the ascent to those serene and sunny summits,

"Where dwells the Lord, our righteousness,
And keeps His own in perfect peace
And everlasting rest."

The distinction in the editorial between the cleansing of the soul from its conscious and from its unconscious depravity, would have pleased me better if it had a "thus saith the Lord." The criticism on the use of the term holiness to express a distinctive work when it has a much broader signification in the Scriptures, is very just, as the cautions are timely against the hasty profession of entire sanctification before there is the most complete and indubitable assurance of the possession of so great a blessing. A mistake at this important point has produced abundance of skepticism on the subject, and plentiful hypocrites.

Boston, Sept. 25.

THE LAST MOMENTS.

BY W. R. BOWEN.

Jesus, Saviour, be thou near me,
For the waters round me roll;
I am sinking 'neath the current,
Strengthen though my fainting soul.
Dark has been my earthly journey,
Shrouded o'er with sorrow's night;
Grant, O grant, my Father, Saviour,
That at eve it may be light.

Cold and chilling are the waters;
Almost stops my quivering breath;
Give me strength for this last conflict,
Take away the sting of death.
Bid the clouds above me vanish,
Let Thy glory round me shine;
Rest my head upon Thy bosom,
Let me place my hand in Thine.

Colder, higher are the waters;
God be merciful to me—
Now I feel Thine arms encircle,
As I place my trust on Thee.
Ah! I see the gates are opening,
Heaven is bursting on my view!
Glory in the highest, Glory,
Friends, companions, world, adieu.

DR. CUMMING AND THE QUEEN.

The Dundee Advertiser gives the following account of what took place on a recent Sunday, at Dunrobin Castle, Scotland:—

The Rev. Dr. Cumming, of London, by special desire of her Majesty, conducted divine service in the Castle. There is no chapel in connection with the Castle, and the service, which commenced at noon, took place on the first landing of the great staircase, and not in the library, as was at first intended. The change of arrangements became consequent on the large number of persons for whom accommodation had to be provided. The staircase is exceedingly spacious, and the walls, which are of white marble, are decorated with fine paintings, banners being hung from the roof. The staircase forms three sides of a square. At one end a throne was extemporized for her Majesty, and was richly covered with crimson velvet. Almost immediately opposite a raised chair was placed for Dr. Cumming, with a velvet cushion in front. The Queen was dressed in black. Beside her Majesty were seated, Princess Beatrice, Prince Leopold, the Duchess of Sutherland, and the Marchioness of Westminster, Lord and Lady Granville, and others of the Royal suite. Altogether it was computed that about 200 persons were present, and the staircase was insufficient to accommodate all, several being obliged to take places in the drawing-room and library adjoining. Dr. Cumming appeared without a gown, there being only one in the parish, and it was in use by Mr. Joass. The service was opened by the Doctor reading the 103d Psalm. He afterwards offered a prayer of the usual form employed in the Scotch service, and then gave out the text: Heb. xii. 1: "Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." At the close of the discourse the Doctor offered another prayer, which concluded by asking that God might bless what had been said, that He might long spare her Majesty to reign over a free, loyal, and Christian people, and that He might watch over and sustain the Prince and Princess of Wales, and the rest of the Royal family. Dr. Cumming then pronounced the blessing, there being no singing. Afterwards a scene of great interest was witnessed. Her Majesty, accompanied by the duchess, left her seat, and walked up to Dr. Cumming, whom she addressed as follows: "Dr. Cumming, I wish to inform you how gratified and pleased I have been with the discourse you have delivered; and I take the opportunity of reminding you that it is twenty-one years this day since you preached before me at Balmoral." The Doctor, as might be imagined, was considerably taken aback with such a recognition from his Sovereign; but he soon recovered himself, and, after acknowledging it by bowing profoundly, he replied, "I rejoice that your Majesty appreciates anything I have said or done, and I pray sincerely that on your Majesty may descend all blessings." The Queen, bowing, then retired with the duchess.

THE PARLOR CLOSET.

A pious young lady, speaking one day of the preciousness of secret prayer, was asked by her pastor how, as a member of a large family of irreligious people, who were seemingly always about her, and with two roommates to share her chamber, she managed to find either place or time for private devotion.

"As regards time," was the answer, "I secure that by rising an hour before the rest of the family, and the large drawing-room is my closet."

"The large drawing-room!" exclaimed the pastor, in surprise. "I should have thought that such a theatre for worldly amusements, and sometimes for profanity as well as dissipation, would have been the last place to select as a sanctuary for prayer."

"It was selected at first," said the young lady, "with considerable reluctance, and not until I had failed in several other attempts to secure quiet and privacy for prayer and meditation; for I feared that the associations connected with that room would hinder my devotions. But I have not found it so. On the contrary, the fact of my having there erected an altar to the all-seeing and sin-hating God, has transformed that room

into a very Bethel in my eyes; while the memory of the prayers I have offered there in the early morning, and the sweet seasons of communion enjoyed with my Saviour, furnish the best antidote to the temptations that beset my path. I no sooner enter that room than I feel conscious of the presence of Jesus, and know Him to be there. I dare not say or do anything to grieve or drive Him from me. If enticed by any of the gay company my aunt assembles in that room to engage in sinful pastimes, I hear the pleading voice of my Saviour, saying, 'My daughter, consent thou not.' If for a moment tempted to walk in the broad road of fashionable folly, there falls on my ear, in gentlest accents, the timely warning, 'Be not conformed to the world;' and redolent as is the very atmosphere with my Saviour's presence, I can have no fellowship with the works of darkness."

"A blessed experience is yours, my daughter," was the minister's response. It is even so. Wherever we seek our God He is found; and every place may become hallowed ground. Would that more of the fashionable parlors of our land were used for Bethels. — Messenger.

Rev. Dr. James W. Alexander wrote to a friend: "As I grow old as a parent, my views are changing fast as to the degree of conformity to the world which we should allow to our children. I am horror-struck to count up the prodigal children of pious persons and even ministers. The door at which these influences enter, which counterveil parental instruction and example, I am persuaded, is yielding to the ways of good society. By dress, books and amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world, breasting the waves, like the Eddystone Lighthouse. And I have found nothing yet which requires more courage and independence than to rise even a little, but decidedly above the par of the religious world around us. Surely, the way in which we commonly go on is not the way of self-denial and sacrifice and cross-bearing which the New Testament talks of. Then is the offence of the cross ceased. Our slender influence on the circle of our friends is often to be traced to our leaving so little difference between us."

HYMN FOR THE DEDICATION OF A CHURCH.

BY REV. GEORGE LANSING TAYLOR.

Great God of nature and of grace,
Thy throne is heaven; thy temple space;
Thy praise, creation's hymn to thee;
Thy Sabbath, vast eternity.

Yet sinners, ransomed by thy love,
Would join on earth that song above;
To thee we rear this earthly shrine;
Accept it, glorious King, as thine.

Renew, O Lord, thy ancient fame,
And here descend in cloud and flame;
Thy dread Shechinah's glories dart,
And sanctify each waiting heart.

Here let thy awful presence dwell;
Here let the Church thy triumphs tell;
Thy truth be shown, thy praise be sung;
Thy power proclaimed by every tongue.

Here let thy Word, as God's own voice,
Bid sinners weep and saints rejoice,
Till from this altar thousands rise
To shout salvation in the skies.

A curious document relating to the massacre of St. Bartholomew is, says *La France*, about to be published. It is the journal of a German student, J. W. de Botzheim, who happened to be at Orleans at the time of the massacre, and who in simple language and with minute precision has recorded his recollections of the frightful scenes that occurred on that day. Botzheim was not only an actual witness of the massacres, but he narrowly escaped death himself on several occasions. This record of his experiences, which was lately discovered in Germany, occupies not fewer than sixty-one pages. It is in Latin; certain words and certain characteristic phrases are, however, found here and there recorded in French. The MS. discovered is unfortunately not the original, but a copy very difficult to decipher, on account of its numerous abbreviations. The Latin is rather ungrammatical, and the spelling very defective. — Primitive Methodist.

CONVERSATION. — Good, kind, true, holy words dropped in conversation may be little thought of; but they are like seeds of flowers or fruitful trees falling by the wayside, borne by some bird afar, haply thereafter to fringe with beauty some barren mountain-side, or to make glad some lonely wilderness.

MEETING AFFLICTION. — The only way to meet affliction is to pass through it solemnly, slowly, with humility and faith, as the Israelites passed through the sea. Then its very waves of misery will divide, and become to us a wall on the right side and on the left, until the gulf narrows and narrows before our eyes, and we land safe on the opposite shore. — Miss Mulock.

DULL PREACHERS. — Never complain that a preacher is dull unless you can put your hand on your vest, and solemnly declare that you did not overeat at breakfast that morning. The most wide-awake preaching cannot hold its own against Sabbath gluttony.

The Family.

BABY'S DEATH.

Hush! Tread lightly, she is dying—
Soon our babe will be at rest;
Even now the soul is trying
To flee unto the Saviour's breast.

Now the breath comes faint, and fainter,
And the pulse seems scarce to beat;
Death, the cold and rigid painter,
Stands awaiting at her feet.

Through the latticed windows, shining,
Steals the light from evening's sky,
And against the wall, reclining,
Golden ladders seem to lie.

See! Upon them are descending
Forms of angels from above;
Come to tell, while life is ending,
Baby of God's precious love.

Now a glorious spirit hovers
Just above the infant's head,
While beneath the snowy covers
Lies our darling still and dead.

On the face of alabaster
Still a smile seraphic plays;
'Tis the work of the great Master;
Question not His wondrous ways.

Clasp the hands, so small and tender,
On the still and lifeless breast;
All the service we can render
Is to give it final rest.

Weep not for thy child, O mother!
It has flown to realms of bliss;
In that land there is another,
Safer Guardian, than in this.

Hark! Methinks I hear a singing
In that land so far away;
For the angels home are bringing
Baby's spirit, while they say:

"Glory be to God, the Master;
Glory to our Lord, the King;
He has saved thee from disaster,
Lovely babe, His praises sing!"

— *New York Observer.*

BLACK FANNY AND HER CHARGE.

BY MRS. D. SHERMAN.

CHAPTER I. — SUNNY HOME.

Far away from the Connecticut valley, among the green hills of Berkshire, stands an old mansion, with roof and sides overgrown with moss, and overshadowed by wide-spreading elms and maples. Its halls once rang with the bounding footsteps and revelry of a group of mirthful, happy children. Skipping across the verandah, or along the garden walks, while they knew nothing of the dark shadows of coming life, they poured forth strains of music and gladness.

Employed in the nursery was Fanny, a girl of African descent, who by many interesting traits of character, and by a kindly, obliging disposition, had endeared herself to all who knew her. Having yielded to those convictions of the Spirit to which the heart of every enlightened child is subject, she had said, "This God is our God, and He shall be our guide even until death." Thus transformed by the influences of piety, her whole nature seemed like a pure fountain, ever gushing over with generous emotions. An example this proving satisfactorily that the heart of the African is a rich soil for the growth of devotional feelings, as well as for the cultivation of the social affections.

Faithful and trustworthy in the care of the children, like a guardian spirit she was ever with them, presiding over their sports, and protecting them from danger. When released from the nursery, and they were permitted to enjoy a stroll in the surrounding fields, she, with the "baby," whose little white arm contrasted with the jetty neck it encircled, bounded along with a light and buoyant step, as happy as any of the group. They hastened over the sunny slopes, clambered up the rugged rocks, gathering mosses and evergreens, and weaving them into garlands with which to deck the apartments of their sunny home. At other times they whiled away the summer hours, beneath the luxuriant fruit-trees of the garden, engaged in innocent sports, and in chasing the butterfly and humming-bird.

But in the midst of those moments of joy and relaxation, to Fanny there came seasons of reflection. And then, as the magnet to the pole, so did her heart turn towards that Being whom she had learned to love, and whose Spirit and presence alone could satisfy the cravings of her nature.

Seating the children on the velvet turf, she would steal away to some secluded recess, and there, hidden from view by surrounding shrubbery, on bended knees would she pour forth her desires in earnest supplication to God. Then was it that the fire which had been kindled upon the altar of the heart burned upward towards its source, and bore sweet incense, bedewed with the tears of penitence, and redolent of thanksgiving and praise to Him whose servant she was, while He who sits upon the throne eternal, bent a listening ear.

Such being her traits, and such her affection for the children, no wonder was it that they loved her deeply.

Little Lilly, who knew nought of the color of the skin, clung to her with all the fondness of her nature; and whenever Fanny was called away for the performance of some other duty, could not be quieted until her return. And when the face of ebony, with pearly teeth again appeared, her little hands were stretched out, with the beseeching cry of "Take, take!"

RANIE'S BABY.

BY MRS. C. F. WILDER.

We think that but few of the children who read the *ZION'S HERALD* ever saw such a cunning black baby as belongs to our servant Ranie. His face is as round as an apple, and eyes so black—why blacker than any eyes you ever saw—and they twinkle and shine, and look so cunning that you'd laugh just to look at them. His name is Mizraim, but his mother always calls him "Misery."

We asked her where she found the name, and she said, "I reckon it's a Bible name; I gin it him 'cause I reckon dis yere child seed as much water as Noah's young uns, 'cause he swummed de river when he was two weeks old, he did."

"Swam what river?"

"De Ohio river, mum. When we run away from ole massa, dis yere child was but two weeks ole, and my ole man he tied him to his back, and he and I and Dave swummed de river."

Although that seems impossible, yet we believe Ranie's story to be true, for she has told about her escape from slavery a number of times, and she always tells the same story, although each time there are new and interesting incidents connected with it.

Her master owned thirty slaves, and more than half escaped at one time, and waited in the woods two weeks for a good chance to cross the Ohio River, and just before a raft was completed, they thought there was great danger of being discovered, and several swam the river; among that number Ranie and her husband.

They have taken a "claim." That is, have claimed 160 acres of government land; and if they improve it and live on it five years, it is theirs. Ranie's husband lives on the farm, and she is trying to earn enough to buy a cow and some pigs. She works here through the day, and goes to her mother's at night, so as to take care of her baby.

"Misery" is quite a boy now, but it is all the child Ranie has, and she calls him "baby;" so we call him a baby too.

A few days ago she asked for "twenty-five cents to buy some mesusan syrup."

"Buy what?" we asked.

"Why, some mesusan syrup for my baby."

"You mean 'soothing syrup,' do you not?"

"O, is that what you calls um?" and as she started off for the medicine, she kept saying, "soothen,' soothen' syrup for my baby."

One day her younger sister came in great haste and said the baby was poisoned. The mother darted from the back door and ran for home, going over fences at a bound, and across the fields like a deer. In about an hour she came back, and I noticed when she came in at the gate that she did not look troubled, so I did not make inquiries about the child. But as she always comes to see me when in trouble, sure of sympathy, so when anything pleases her, she will tell, hoping it will amuse, and make the day less lonely.

She had been in the house but a few minutes when she tapped at my door, and said, "I thought, missis, you'd like to know that Misery's all right. He got hold of a can of consecrated lye, and my sister she was afeerd he'd ate some, and she knowed that grease was good for poison, and she'd greased the baby all over till he shone like a glass bottle, a black bottle, mum!" and she grinned till she showed even her wisdom teeth, and we laughed until the homesick feeling of the morning vanished.

"Nearly every morning when dusting my room, she has to tell me of something that baby did. This morning she said,

"I does think my baby is awful cunning." I was busy and did not speak for a few moments, then said, "Well?"

"Does you want to know what Misery did?"

"Yes, Ranie."

"He seed Sara use the new washin'-machine yesterday, and so last night he be a setting in the door, and the cat come by, and he took it by the back and lifted it up and down with both hands lots of times, and looked at me and said, 'see my 'achine;' and then he took hold of kitty's tail and twisted it mighty hard, and said, 'dis yere's de wringum.' Kitty she mewed, and he turned to Sara, and said, 'dis wringum squeaks, git me some greese, quick.' I think he's a mighty pert baby."

I praised her baby to her heart's content, then said,

"But he cannot always be a baby; what is he good for, Ranie?"

"To make a good man, I hope, missis; and by and by an angel in de New Jerusalem."

"RESTING IN GOD."

Florence Sargent, a Christian maiden of seventeen beautiful years, was killed on August 30th, by being thrown from a carriage. To a natural disposition of remarkable amiability and purity, there were added the graces of the Holy Spirit in her recent espousal of Jesus Christ as her personal Saviour. Her probation in the Tremont Street Methodist Episcopal Church, dated from March 2. Six months afterwards, Sept. 2, we laid her in the family graveyard in Elliot, Me., a few rods from the spot where Death's arrow pierced her heart. Her place is vacant in the Girl's High School of this city, where she had few superiors in scholarship, vacant in the family circle and neighborhood, where her gentleness had won all hearts, and in the Sunday-school, chapel and church, from which she was never absent. Her widowed mother finds in her porte-monnaie in her pocket when she met death, a beautiful poem cut from *ZION'S HERALD*, entitled "Resting in God," in which occur these words, which now fall upon the mother's heart as if from the lips of her dear angelic child:—

Since thy Father's arm sustains thee,
Peaceful be;
When a chastening hand restrains thee,
It is He.
Without murmur, uncomplaining,
In His hand,
Lay whatever things thou canst not
Understand.
To His own thy Saviour giveth
Daily strength;
To each troubled soul that liveth,
Peace at length.
Weakest lambs have largest share
Of the tender Shepherd's care;
Ask Him not the "When" or "How,"
Only bow.

BOSTON, Sept. 7, 1872.

DANIEL STEELE.

A TOUCHING INCIDENT.—A gentleman who went up the Hudson on the St. John, tells this story:—

"I had noticed," said he, "a serious looking man, who looked as if he might have been a clerk or book-keeper. The man seemed to be caring for a crying baby, and was doing everything he could to still its sobs. As the child became restless in the berth, the gentleman took it in his arms and carried it to and fro in the cabin. The sobs of the child irritated a rich man, who was trying to read, until he blurted out loud enough for the father to hear—

"What does he want to disturb the whole cabin with that—baby for?"
The man only nestled the baby more quietly in his arms without saying a word. Then the baby sobbed again.

"Where is the confounded mother that she don't stop its noise?" continued the profane grumbler.

At this the father came up to the man and said, "I am sorry that we disturb you sir, but my dear baby's mother is in her coffin down in the baggage-room! I'm taking her back to Albany where we used to live."

"The hard-hearted man," says my friend, "buried his face in shame, but in a moment, wilted by the terrible rebuke, he was by the side of the grief-stricken father. They were both tending the baby."

AN IRISH ENIGMA.

The following pleasant note from the Emerald Isle, speaks for itself:—

THE BEEHIVE, Clonmel, County Tipperary, Ireland.

DEAR MR. EDITOR:—I am very much obliged to you for inserting my enigma in the *HERALD*. I have not been able to make one since, for I have been staying in the country. Here, where we are staying, there is a beautiful well; it is called "Patrick's" well, and is supposed to have been blessed by St. Patrick. It is a beautiful well; it bubbles up beautifully. The people round about say that it would cure any disease; and one man wanted my sister to go down every morning before breakfast and drink a glass of it; but she would not. You Americans all talk about your lovely country, but I think that Ireland is every bit as lovely. I am not an Irish girl, mind.

I remain yours truly,

S. J. FENNELL.

ENIGMA, NO. 8.

I am composed of 50 letters.

My 5, 8, 1, 4, 16, was one of Job's friends.

My 6, 32, 26, 2, is a part of day.

My 25, 7, 30, 11, 13, 44, is a large city.

My 22, 50, 14, 17, 29, 12, means joined.

My 45, 25, 9, 10, 31, 30, 42, 33, is a girl's name.

My 42, 4, 36, 21, 34, 19, is a fruit.

My 3, 34, 46, 39, means to rely on.

My 20, 26, 18, 15, 5, 47, 27, is a storm.

My 23, 48, 28, 13, 30, is mentioned in the Bible.

My 35, 6, 34, 40, 19, is a boy's name.

My 37, 33, 49, 44, 19, is a flower.

My 38, 41, are two vowels.

My whole is found in Psalms.

S. J. FENNELL.

ANSWER TO ENIGMA, NO. 7.

Ephesians vi. 1.

A. B. C. F. M.

BY GEORGE W. WOODRUFF, D. D.

These five letters of the alphabet are significant letters to every pious Congregationalist in this country. They stand for the American Board of Commissioners for Foreign Missions. This Society had its birth in Calvinistic New England a little more than sixty years ago, and during all these years has been doing a deal of honest work towards the conversion of the world. The annual meeting of these Commissioners, with representatives from their supporting churches all over the land has just been held in New Haven, and the four or five thousand earnest Christian men and women who have gathered at this festival, have converted this venerable and beautiful University town into a sort of blessed Jerusalem. The Convention continued in session for four days, and the chief meetings were held in our Music Hall, a building which will pack about three thousand, and was uniformly crowded, pew and stage and aisle and lobby, three times each day, while occasionally two or three of the largest city churches were thrown open to accommodate the overflow.

Several times during the week these immense audiences were kindled with an enthusiasm which almost burned to white heat, but the prudent and conservative leaders always managed to throw in enough of dignity and formalism to save the assemblies from any real pentecost.

The preponderance of aged men in the management of the whole affair was noticeable. Congregationalism knows how to utilize its ministers longer than Methodism. When a Methodist minister is fifty years old, with very rare exceptions, the Methodism of these times is done with him. Gray hairs are at a discount among us, but the platform of this great Congregational gathering was thronged with veterans in the service. The President, Mark Hopkins, of Williams College, was seventy years old, and the Vice-president, Mr. Dodge, of New York, was scarcely his junior. The Recording Secretary was a sharp, little old man from near Boston, and the Corresponding Secretaries were neither of them young. All the leading speakers had been touched by the frost of years, and the younger ministers and Commissioners seemed willing to sit at the feet of these fathers. A flippant upstart, such as may almost always be heard at Methodist Conferences, would have been squelched in an instant by this venerable body. The most remarkable man in the Convention was Dr. Hopkins, its presiding officer. He held the meetings in hand with the steady vigor of a man of fifty, and had the singular good sense not to be always talking, but when he did talk, every word weighed a pound. There was a freshness, moreover, about his views of things, that delighted the crowd who hung upon his utterances; and, doubtless, the fervent and eloquent old man made many impressions upon the hearts of his hearers that will live long after he has gone to his reward. Why does our dear old Methodism by her wretched worship of young men, practically dismiss from her active work such blessed heroes as the venerable President of Williams College?

The first afternoon of the meeting was chiefly occupied with a statement by one of the secretaries of the work of the Society during the past year. The moneys received by donations from the Church fall a little below three hundred thousand dollars, and if it had not been for a hundred and twenty-five thousand dollars in legacies, the treasury would have been, as it generally has been, several thousand dollars in debt; as it is, they had a balance of nearly nine thousand dollars in the hands of the treasurer. One of the speakers reported that a band of godly women up in Vermont had made it the special subject of prayer that the Annual Report might appear without a debt upon the treasury. It occurred to me that if pious women were to band together for such a purpose, and nothing but legacies kept the treasury full, the lives of some of these stingy givers might be in peril. I was hardly prepared for so small a sum to be reported as the contribution for foreign missions for the Congregationalism of this country. I had not paid attention to their figures, but somehow this American Board was the subject of so much public conversation and notice, that I had come to associate about a million of dollars as their offering to missions. I am very confident that less than a half a million of dollars is not a creditable sum of money to be spent for the conversion of the world by the well-to-do Congregationalists of this country. It came out in the course of the meeting that three fourths of all the Church members of that communion give nothing, absolutely nothing for the cause of missions. The missionary force of the American Board numbers about three hundred missionaries, which includes, as I understand it, the regularly ordained ministers from this country, with their wives. The native preachers and teachers and helpers, perhaps, numbering about as many more.

These missionaries seem well distributed in all parts of the world, and have been especially effective in the Sandwich Islands. They have fourteen stations in Africa, and seem to have but little difficulty in holding their positions in that country that has been so fatal to the white missionaries that have been sent out by American Methodism. Our failures in Africa have been so complete, that we have about abandoned the continent to its fate, and this abandonment has had a very dispiriting effect upon the missionary fervor of our denomination. If twenty-eight missionaries of the American Board can live and do well in Africa, why should our Church be so willing to let Africa go?

I suppose from the showing of this meeting that the strongest and most successful missions of the Board are in Turkey. One hundred and twenty-five of their missionaries are in Turkey, and I found that the enthusiasm of the people was most easily aroused by reference to these missions. India, China, and Japan are grasped at important points, and during the last year missions have been projected in certain Roman Catholic countries. This last movement has grown out of the disposition to withdraw congregational support from the "American and Foreign Christian Union," a society that for a number of years has been prosecuting evangelistic labors among Roman Catholics. The American Board seems to be a little chary of this new work, and has as yet done very little. It is quite possible that it would have been better to have confined itself to its legitimate work among the heathen, and not tried to have embarrassed and crippled sister society.

There were two great points made at this annual meeting. The first one was the acknowledgment of the necessity of the presence and help of the blessed Holy Spirit in missionary labors. It was positively refreshing to a Christian heart to hear all these mighty men in Israel confess the utter insignificance of all others held to save the world but the baptizing help of the Holy Ghost.

The great Christian thinkers of this country are being aroused by the bedeviled impudence of certain great scientists, and the dreadful infidelity of certain pretended religionists, and are flying back with refreshing confidence to the deep and unalterable necessity of help from the hallowed third person in the adorable Trinity.

The annual sermon by Professor Bartlett, of Chicago, was all on fire with unanswerable logic to show that the dead materialism of these times must be buried out of sight, and that the only hope to save the world was to come from a new and universal endowment of the Holy Ghost! For more than an hour the mighty man made his pulpit to almost glow like the burning bush. The next morning a masterly paper by Secretary Clark, on the "Necessity of the Spirit's Presence in Christian Work," renewed the impression of Dr. Bartlett's sermon, and the approving discussion which followed the Secretary's paper brought thousands of sympathizing hearts to a new and fresh belief in this glorious doctrine, that we live in the dispensation of the Holy Ghost; and that what the Church wants now, is not more machinery, or more culture, but deeper baptisms.

The other great point of argument and anxiety in the Convention, was the need of more men and women to go out into missionary work. One would think from the statements of the secretaries, and the bewailing speeches of several persons who represented the necessity of the world's field, that the harvest was likely to perish for lack of reapers. It was even insisted that the Church should no longer pray that more doors should be opened, that already more fields were accessible than could be cultivated, but that the whole Church should prostrate itself in one agony of prayer that more laborers should be impressed and urged and compelled to offer themselves on this altar of missionary service.

The sacramental services crowding three of the largest churches in the city, were wonderful in their impressiveness and power. The woman's meeting was another instance, I am told, of great significance, and hundreds of children were among the happy participants in a special service held for them. The churches of all denominations were abundant in their hospitalities, and the American Board probably never had a more successful gathering. The next annual meeting will be in Minneapolis.

Our Book Table.

THE LIFE OF HENRY WILSON, Republican Candidate for Vice-President. By J. B. Mann. Illustrated. Boston: J. R. Osgood & Co. This cheap but well-printed volume, in paper covers, is a campaign document of somewhat higher order than usual. It is a very warm and appreciative record of the honorable life of Mr. Wilson—his early struggles, and his well-earned successes. It will form a good volume for reference during the fall, and has a permanent value.

THE LIFE AND PUBLIC SERVICES OF HON. HENRY WILSON. By Hon. Thomas Russell, Collector of the Port of Bos-

ton, and Rev. Elias Nason, for many years the pastor of Mr. Wilson. Boston: B. B. Russell, 55 Cornhill. The majority of campaign lives are only of temporary interest; prepared for a special object, their value is exhausted with the period that calls them into birth. The Life of President Pierce, by Hawthorne, was really a work of art, worthy of the author, and doing, at least, full justice to its subject. The Life of Greeley, by Parton, was not prepared for simply a Presidential canvass, and is therefore of all the more worth. This is peculiarly true of the Life of Henry Wilson, now offered to the public. It is a labor of love on the part of the former pastor, a well-known Orthodox clergyman of cultivated tastes, and an experienced writer. The political estimate of the life and acts of Mr. Wilson could not be weighed and presented more wisely than by the eloquent and judicial pen of the Collector of Boston. The volume contains an interesting record of one of the most important eras in the history of the country, and a lively sketch of the life of a representative American and statesman. It will have a permanent place in the political literature of the land. The face of Mr. Wilson, forming the frontispiece, is an excellent one. The volume also contains a good woodcut of his plain house in Natick.

CHILDREN'S BOOKS.

The New York Book Agents, Messrs. Nelson & Phillips, have issued three boxes of children's books—one containing four volumes, one five, and one called the **LITTLE BLUE MANTLE LIBRARY**, with ten charming little stories, by Marianne Farningham, author of "Home Life," etc. The eyes of little six-years' old, of both sexes, will fairly dance to see them, and be fastened upon their pages when they read them. The **SILVER BEACH LIBRARY** is for older lads and lasses, and is by Mrs. E. E. Boyd. The volumes are handsomely illustrated, and their contents are interesting, and worthy of the beautiful type and paper in which the stories are clothed. **SUNBERRY DALE LIBRARY** is the five-volume box. The volumes are by different authors. Their titles will give an idea of their interesting character: "Christmas at Sunberry Dale," "Harry Weston's Battles," "Nettie, Carrie, and Silas," "About Common Wonders," and "Parables of Animals." These beautiful books, with many hundreds of others, are for sale by James P. Magee, 38 Bromfield Street.

THE CRITICAL AND EXPLANATORY POCKET BIBLE. By Jameson, Faussett & Brown. 4 vols., 16mo. Boston: Gould & Lincoln. No better evidence of the value of this excellent exegetical commentary could be given than the fact that three different editions, by different publishers, have been issued in this country within two years. One is printed from the English plates by Lippincott, in large type, and at corresponding cost; one, in one volume, without the text, is published by Scranton & Co., of Hartford; and this fine little pocket edition is least, but not last in value. It is very cheap for the amount of printed matter, is in four volumes, and includes the text. For good eyes this edition is portable and admirable. The work, prepared by three eminent British divines and scholars, is orthodox, quite full, embodying the results of modern criticism, and giving a very satisfactory interpretation of the sacred text, in a remarkably comprehensive manner, from the Calvinistic stand-point. It is a capital companion for the Sunday-school teacher.

NEW SCHOOL BOOKS.

LATIN LESSONS, adapted to "Allen and Greenough's Latin Grammar." Prepared by R. F. Leighton, Master of the Melrose High School. Boston: Ginn Brothers. This manual looks well, in the short examination we have been able to make of it.

THE CHANDLER ELEMENTS OF DRAWING, Introductory to Drawing, Art, and Taste. By John S. Woodman, Dartmouth College. Boston: Ginn Brothers. [An admirable manual, carefully prepared by a skillful hand.]

FIRST LESSONS IN NATURAL PHILOSOPHY, for Beginners. By Joseph C. Martindale, M. D. Philadelphia: Eldredge & Brother. By a series of questions, with answers immediately following, the most familiar phenomena in nature are presented and explained. It will require a good teacher, however, for the young pupil to apprehend the full meaning of the answers he recites from memory, as given in this text-book.

HUMAN ANATOMY, PHYSIOLOGY, AND HYGIENE. A Text-book for Schools, Academies, Colleges, and Families. By Joseph C. Martindale, M. D. Philadelphia: Eldredge & Brother. With such examination as we have given this volume, we are favorably impressed with it; its important theme seems to be well and wisely treated. It is particularly full and satisfactory in the department of Hygiene.

MONTEITH'S COMPREHENSIVE GEOGRAPHY. A. S. Barnes & Co. gives the latest information, and most recent statistics. The illustrations and maps are numerous and correct. It is a fine school-book.

MAGAZINES.

Old and New for October contains the following: "Old and New;" "People and Parties;" "Daisy's Sergeant;" "Mount Desert;" "God in Humanity;" "A Reminiscence of Troy;" "The Vicar's Daughter" (chaps. xxxix.-xliv.); "The Great Deluge;" "Ups and Downs" (chap. xxiv.); "The Whip of the Sky;" with the usual editorial miscellany.

Blackwood's Edinburgh Magazine for September has the following articles: "A True Reformer;" "Glimpses of the Future;" "The British Tourist in Norway;" "Charles James Lever;" "Madame de Lafayette;" "Japan."

Oliver Optic's Magazine for October is one of the most interesting numbers ever published.

Oliver Ditson, the Boston Music Publisher, has just issued the following new pieces: "Golden Days," ballad, by Arthur Sullivan; "As the Hart Pants," by L. H. Souhard; "Wanderer's Rest," by Fitz Spindler; "Willie, Boy, Come Here," song, by Virginia Gabriel.

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THE HERALD.

BOSTON, OCTOBER 10, 1872.

THE BENEFICIARIES.

We have enjoyed a full discussion of the various phases of the educational question in the *HERALD*. Much interest has been awakened by it, especially as far as it has related to the training of young ministers. There has not been so much difference of opinion as to the desirableness of a thorough academic and professional course, as to the expediency of insisting upon it as indispensable, and of looking to our colleges and seminaries chiefly for the supply of our pulpits. Nothing can be more evident, as these institutions are now patronized, that but a limited portion of the annual demand for ministers can be obtained from these sources. We must look to our academies, and to many young persons fresh from their daily labor, with a hurried intellectual preparation, but a rich spiritual experience and sound common sense, to keep the necessary enlarging ranks of our ministry full, and equal to the demands of the hour.

We have also had presented by our correspondents, both sides of the question of the expediency of offering pecuniary aid to such persons as are evidently indicated by the Spirit and providence of God as preachers of the Gospel, and whose age and promise of future usefulness justify the effort to secure a thorough preparation. No one can doubt the necessity of securing these well-trained men, in much larger number than at present, in addition to the great body of partially educated ministers, who must, at least for the present, be thrust hastily into the field. There can be no danger of multiplying too rapidly this class of men. The effort to secure them must be earnestly prosecuted, even if in obtaining ten efficient and devoted men, we expend an equal amount of labor and money upon one whose gifts and graces prove to be a small compensation for what has been lavished upon him. We have to suffer this waste in all charitable and religious undertakings. We preach just as earnestly to those who do not accept the Gospel as to those who do. A thousand tracts are lost, to save a soul with one that falls into the right hands. If one or two that we aid in every ten, prove to be stupid, or self-seeking, and become a burden rather than an aid to the Church, the remaining eight or nine afford an ample return for all our solicitude and sacrifice. We cannot afford to lose any undeveloped ability or moral power which a little money and a few years of opportunity will bestow upon the Church. Neither can we submit to the possible loss of physical strength on the part of ambitious students struggling with poverty and periling health, while securing the adequate culture to give themselves more efficiently to the work the Church has for them to do. One of the most earnest appeals for the New England Education Society ever made before the Conference, was by a young minister who had starved himself through college, and broken down, by the double duty of study and labor for bread, an iron constitution. Just as he was beginning to show the Church what a prize she had in him, he suddenly dropped, prematurely worn out, into the grave. It

would have been better economy for the Church to have fed and clothed this noble young man, and then enjoyed his ripe labors, than to have seen him struggle on nobly without asking for aid, and then to be forced to mourn over his untimely grave.

It is not to preach a different Gospel, or to reconcile revealed truth with modern science that we earnestly call for an educated ministry. The truth as it is in Jesus needs rather to be preached than to be defended. It is to emancipate our ministry from the natural embarrassment of ignorance; to give them the confidence and strength of cultivated intelligence; to fortify them against the specious doubts of the day; to enable them to stand up composed in any social circle, and preach Christ and Him crucified, as the well-trained Paul did among the magistrates and philosophers of Athens, that we urge the provision of all reasonable facilities for those, who, in entering upon the ministry, yield all the usual opportunities for money-making, and for the repayment of pecuniary obligations arising from their professional preparation. Ordinarily the best educated men, if devout in their piety, are the least pretentious, and the most single in their chosen purpose. It is the shallow and half-trained man, endowed with certain attractive outward graces, that makes the most discomfort wherever he goes, is most given to urge his own merits, and the most easily tempted to change his ecclesiastical relations.

But beyond all these questions, is that desperately practical one, now presented to our New England membership. We have, through our regularly appointed representatives, invited a body of promising young men to enter upon a course of study in our academies, colleges, and seminaries. They have responded to the call. They are now present in these institutions. They are among the best scholars in their several classes, in accordance with the requisitions of the Society, which is the organ through which the Church proffers her aid. Their presence is needed, as it is an honor, in these schools of learning. The Church has much to hope from them. She needs every one of them. Some of her ministers will wait impatiently for their graduation to call them into inviting fields of labor. They are now neither mature in body or mind, but they are strengthening every day in muscle and brain. They are, many of them, the jewels of the Church. But just at this moment, the small assistance which actually decides the question of their ministerial preparation, and does little more, is exhausted. The Society has not money to meet its present obligations. It ought to be able to say continually to young men, standing as the Society should, in the gateway of our schools of learning, "Come, for all things are ready." There cannot be a more positively enriching form of beneficence than this—it aids our institutions, aids our deserving and devout youths, and aids in the highest sense the Church of Christ in both its home and foreign work.

We beg our readers to re-enforce their donations in this direction. Send on, in the present exigency to the treasurer, a special and generous gift. We may not be personally called to the glorious work of preaching the Gospel, but we may supply the armor, defensive and offensive, of one of the most efficient leaders of the Christian host. We may preach to thousands through the lips of others.

There is no Church in the world that has better opportunities to avail itself of every variety of ministerial talent. The *New York Observer* complains that the beneficiaries of their Presbyterian Educational Societies stand for years unemployed in the market-places, because no man prizes them. It judges that this is the case, because they are really worth nothing. We have a most efficient agency in our itinerancy for taking every man up, and placing him in an appropriate field of labor. We do not lose the services of the men we educate. Let not the Education Society, then, languish for funds, but give it every reasonable facility for doing its benign and important work.

EUROPEAN NOTES.

Hepworth Dixon has fairly fixed his reputation as a babbling and superficial tourist, in his recent work on Switzerland. It is severely censured by Swiss critics as an insignificant medley of truth and fiction that can do no one any great amount of good or harm. We rejoice that Dixon is at last being fairly understood by continental critics, who gave to his frivolous utterances about this country vastly too much importance, and thus aided him in inflicting on us great injury in regard to the vagaries of religious and social enthusiasts, scarcely known among us; but who thus loomed up in the eyes of Europe as possessing position and influence. Dixon also made very bad work in his twaddle about Russia, and is laughed at in that country. His very latest effort has appeared in a letter to a Pan-Slavistic

journal, in which he ventilates his political acumen regarding the Baltic Provinces, by asserting that the Germans in these districts are evidently counting on agitations that will lead to trouble between Germany and Russia, and that Emperor William and Bismarck are nursing these troubles, that must eventuate in war between the parties. Now this is known to be notoriously false regarding the Germans of these Provinces, who constitute but one tenth of their population, and who do not dream of committing so great a political folly.

A new university resort for aspiring Americans is presenting itself in the old city of Strasburg. The revived German University of that famous old town, where German letters may be said to have begun their victorious career with the art of printing, is announcing a magnificent course of lectures for the coming winter semester, which opens about the 20th of October, and lasts till the 22d of March. The Strasburg school bids fair to be the pet of German scholars, who evidently will take great pride in making it the representative institution of the new Empire, and be so cosmopolitan in regard to it as to gather the best men that the entire country can afford to fill the different chairs. The new theological faculty is not yet announced, but a very liberal, comprehensive, and learned one is promised; and we doubt not, a very desirable one for foreigners who wish to become familiar with all phases of German evangelical thought. Very special attention will be paid in the coming semester to the temples and graves of Egypt, and the study of their hieroglyphics. A hieroglyphic grammar is announced, together with practical exercises in translation. Strasburg is so beautifully situated on the Rhine, and offers such facilities for French, as well as German study, that we believe it will soon become the resort of American students, who, like others, are turning from Berlin on account of the vastly increased expense of living in that capital.

The masses in Europe read the papers so little, that a good deal of the popular electioneering is done by pamphlets, that may be termed political tracts. The liberals of Bohemia are just now attacking the Jesuits in this way, in a little book for popular distribution, gratis, or at the low price of five cents, so that the poorest may be reached. It is entitled the "Little Book of the Jesuits, a Popular Catechism." It is issued by the Association for the Spread of Useful Knowledge, and this is the way in which it catechizes the people. "What are the home missionaries?" (This is evidently the appellation assumed by foreign Jesuits.) "Whence come these foreign monks, and by what means have they become so powerful?" "For what purpose was the order of Jesuits founded?" "What is the policy of the order?" "How do the Jesuits approach the people of the world, especially the noble classes?" "What are the principles of the Jesuits, and what is their doctrine regarding probable opinions?" "What are the consequences of their teachings?" These, and a score or so more of very practical and telling questions, are answered mainly by passages taken from the writings of the Jesuits themselves, and therefore without contradiction—an infallible catechism. The little work is prepared in a very popular tone and style, and is well calculated to make its way into quarters that will be astounded at this new species of catechism.

It is a matter of great regret, at a period when the Protestants of Germany need so much to be united in their efforts against the Ultramontanes, that the old orthodox church is spending so much of its time and strength in persecuting the liberals, who find its tenets too strong for popular use, and antagonistic to the spirit of the age. The government Church of Prussia is as vigorous and uncompromising in its way as are the Papists themselves, and its leaders have won for themselves the unenviable cognomen of "Protestant Jesuits." In the recent struggle of the Parliament against the Ultramontanes, it was feared for awhile that these ancients would side with the Catholics in the matter of school inspection, rather than run the risk of letting the schools get in to other hands than those in favor in the High Church. The country is just now agitated over a decision of the Supreme Church Council, censuring and threatening to suspend one of the most enlightened of the liberal clergymen of Berlin, because he has taught some tenet that is not entirely orthodox, although they give him the credit of being honest and sincere. They acknowledge his eminent service in battling against the immorality and vice of the great capital, and warn him that he had better thus spend his time and talents in cultivating Christian love, than to preach doctrines not acceptable to the orthodox Church. But the masses whom he serves will not fail to find more Christian love in him than in his persecutors.

THE NEW JUDICATORIES.

BY REV. JAMES PORTER, D. D.

Our Discipline has just made its quadrennial debut, revealing to the Church the decrees of the last General Conference free from the dust of the debates, amendments, and counter amendments which accompanied their passage. The constituency are now at liberty to read for themselves. In doing so, they will find provision for two new judicatories, more properly, perhaps, two classes of new judicatories, called Judicial and District Conferences. The latter are made contingent on the vote of the Quarterly Conferences, and will, if carried into effect, relieve those bodies of much of the responsibility and work devolving on them under the present order of business. As we have expressed our suspicions of this scheme elsewhere, we will say no more of it here, except to urge the members of our Quarterly Conferences to ponder the matter well before they vote to transfer their more legitimate business to other hands.

The Judicial Conference have two objects, to wit: the trial of Bishops, should they be accused, and the trial of appeals from traveling preachers who have been convicted by Annual Conferences. These Conferences are to be composed of traveling preachers, as follows: In the first place, each Annual Conference in the United States is required to select seven Elders, who are to be known as "Triers of Appeals." When motion of an appeal is given to the President of an Annual Conference, he is required to designate three Conferences conveniently near that from which the appeal is taken, whose "Triers of Appeals" shall constitute a Judicial Conference, and fix the time and place of its session, and give notice thereof to all concerned. This body takes the place of the General Conference for the trial of appeals. When a Bishop is to be tried, the "Triers of Appeals" from five neighboring Conferences are to be summoned, who shall constitute the tribunal for this purpose. Should he be convicted, he has an appeal to the next General Conference. This arrangement secures a Bishop a speedy trial in case of complaint, and an appeal to the following General Conferences. But we have never had occasion to try one of our Bishops, and it is not likely that we shall have very soon, so that the arrangement, however clumsy it may seem, will not do any harm.

The plan for trying appeals of traveling preachers from the decision of Annual Conferences is more objectionable. It is true it secures the unfortunate appellant an early hearing, and secures him the inconvenience of having to wait until the next General Conference. Thus far it is good. But this might be done in a simpler and more convenient way. Suppose an appeal to be taken from the decision of the East Maine Conference. The Bishop would probably summon the "Triers of Appeals" from the Maine, New Hampshire, and New England Conferences, to meet somewhere, numbering twenty-one ministers. His own expenses are provided for by our financial economy, and will come out of the people, or the Book Concern. But who is to pay the expenses of the "Triers?" We see nothing about this in the book, and yet it is an important point with men of small incomes. In the more sparsely settled parts of the country, this objection is still more weighty. But the plan is adopted, and appellants have no option. It might have been well to have allowed them to be tried by such a tribunal, or by the next General Conference.

The decree, however, is passed, and nothing remains but to make the best of it. But we shall be disappointed if it shall not be superseded at the first convenient opportunity by something more simple and easy of operation, and yet equally just and safe to all parties in interest. Thirteen good and true men, the minimum allowed in these trials, or twenty-one, the maximum, can certainly be gathered to sit upon them, within much narrower limits, and with vastly less inconvenience and expense.

READFIELD SEMINARY.—Our energetic and devoted Dr. Torsey is prostrated by a painful disease; but though the outward man suffers, the inward man seems to be renewed day by day. He shouts on the battle from his bed, if he cannot personally lead his hosts as is his wont. He keenly feels the present hopeful crisis in the history of his institution. We trust the good friends of education will eagerly come to his aid at this vital moment. Hear him, and then let "him that heareth run," to accomplish his desire.

"Rev. O. Huse, Rev. E. H. Gammon, S. P. Lunt, of Chicago, and Hon. William Deering, of Portland, each has pledged \$5,000 for a permanent fund for our school, the interest of each donation to be disposed of according to the wish of the donor. I think the leading object will be to aid poor students. Bearce Hall being finished, the question of its dedication came before a trustee

meeting, held last Saturday, and it was decided not to dedicate till free from debt. The treasurer reported the debt about \$9,800. Of this Mr. Bearce, who had already paid over \$16,000, proposed to be responsible for \$7,600, if others would be responsible for the balance. John Ayer, esq., of West Waterville, took \$500 of the balance, and I the same amount, leaving about \$1,200 to stand in the way of the dedication, which should be this term, within six weeks. Who will take the \$1,200, or \$1,000 of it, or \$500, or \$100, or \$50? Dear brethren, help, and help at once. A few men are giving their lives, and most of their property. They cannot do more. If you have given once or twice, give again. Many have given a dozen times. The aid may be in pledges or notes, payable in six or twelve months.

"Now, dear Doctor, I do not wish you to publish this letter [we could not do a better thing.—Ed.], but to put the facts before the friends of the school, and to give them one of our good old Methodist exhortations—what Bishop Hedding called a "rousement."

We noticed a few weeks since a singular statement made in an editorial note in *The Boston Globe* in reference to the relative loss of position of the Methodist Episcopal Church as to numbers, among the sister denominations. We thought then that our figures, hastily gathered, would arouse the statistical instincts of our mathematical friend, *Dorchester*.

He properly responded with his authentic figures to the article in *The Globe*, but the editors refused to publish the correction, saying that their sheet was secular, and not religious, and that its readers would not feel interested in the correction. We have had an opinion that many of the statistical statements of political papers were unfounded; but this, it seems, is all right for the secular press! We insert the accompanying authentic figures, as fully settling a question of little importance, save in the interest of truth:—

Communicants of the Leading Religious Denominations in the United States, in 1870.

Methodist Episcopal Church (North)	1,376,327
" " " (South)	589,340
Total, two leading Methodist bodies	1,965,667
Aggregate communicants of all churches bearing the name "Methodist," Episcopal, Colored, Protestant, Wesleyan, Free, Primitive, Reformed, etc., in the United States	2,707,784
Regular Baptists, North	412,899
" " South	906,594
Total, two leading Baptist bodies	1,319,493
The division of the Baptists, above, is made on the basis of their two General Conventions.	
Aggregate communicants of all churches bearing the name "Baptist," Regular, Freewill, Seventh-day, Seventh-day German, Six-principle, Anti-mission, etc., in the United States	1,621,256
Presbyterians, Old and New School, now one body	446,561
Aggregate communicants of all bodies bearing the name "Presbyterian," in the United States	720,467
Congregationalists	306,518
Episcopalians	207,762

The above statistics have been carefully collated and compiled from the Minutes, Year-books, and Registers of the several denominations, for the year 1871, and therefore they properly represent the previous year.

Jedediah Morrill, esq., of Waterville, has added \$500 to the \$2,500 given by him in March last, to the First Universalist Society in Waterville, making \$3,000 in all, and as a permanent fund for the support of said society.—*Kennebec Journal*.

We hope the worthy example of the gentleman referred to above, will not be lost on some of our Methodist brethren who claim a purer faith and a broader consecration to the Church of Christ. How often is God mocked in the words which Church members utter! They profess to give up all for Christ's sake, and yet hold with an unyielding grasp their worldly substance. If it is given to Christ, what right has the individual to pervert it from His service, by devising his effects to worldly uses? How many languishing churches would be made strong, if those who are enrolled upon its records (who are blessed with the things of the world), would settle on the Church of their choice a fund, or make some provision for it in their wills. Let the example of Mr. Morrill lead our members to reflect upon this important subject, that we may be true to our higher obligations, and render unto God the things that are God's. Ministers are often too timid in preaching about money, failing to show in a candid and Scriptural light what those who have it, should do with it. Not long since a preacher in one of our New England cities presented this subject to his people, and impressed upon the minds of his

hearers, that every Christian should recognize the fact, that the Church of Christ has a just claim upon the wealth of its members. An aged member of that Church immediately conferred with the pastor in relation to the disposition of his property; and the result was, a clause was inserted in his will, that when he and his companion passed from their earthly home, it should ever remain in the hands of that Church as a home for the "preacher in charge." In a few years they both passed over the river; but the possession of a nice parsonage will be a continued assurance of the sincerity of the love which this father and mother in Israel bore to the Church of their choice. Their memories will live in the grateful recollection of that people. May similar cases multiply, till all the wealth of the Church shall become really (not professedly simply) consecrated to the Master's service. w.

The English papers take a depressing view of the vital question of "food supply" for the coming season. Provisions are rising, and this in connection with the rapid advance in the price of coal, makes a very severe addition to the burden of persons having fixed salaries, and to the poor who live "from hand to mouth." The yield of corn this year is below the average in Great Britain. The potato disease is spreading to an alarming extent, causing a great enhancement in the price of the sound article. The papers call for general economy in the use of all articles of food, and for charity on the part of the wealthy towards the indigent. We have reason to be grateful for abundant crops in the United States; and although provisions still preserve something of their war prices, the condition of business is so healthy that no unusual suffering, but rather prosperity, seems to be indicated during the coming cold season. The greatest perils of our people at present are their uneconomical habit of expenditure, and the increase of the use of stimulants incident to the excitement and general demoralization of the late war.

We do not propose to argue a question of taste. We have no opinion to express as to the aesthetic or ecclesiastical character of the ministerial moustache, now becoming so common upon the formerly smooth faces of the parsons. We have heard all the old jokes about being "bare-faced," and the usual defenses of the hirsute ornamentation to the face of a sanitary and economical character. We do not propose to weigh for a moment the arguments pro or con; but for this purpose we "rise to explain." Many of our people, who are more or less "hard of hearing," are absolutely prevented from enjoying the preaching of the Gospel by this bristling *cheval-de-frise* which fairly covers the mouth of many speakers. We hear with our eyes, as well as with our ears. We know one excellent Christian lady whose auditory nerve has gradually lost its sensitiveness, who has cultivated the modern art of reading from the lips of the speaker, as semi-mutes are now taught, but who is now deprived of the benefit of her training by the thick moustache of the eloquent minister whose excellent discourses are lost to her on this account. We have heard the same complaint of one of our most eminent ministers, who is a rapid speaker, that since he has dropped the use of the razor, his voice is so muffled that it is difficult to follow him. The mouth is certainly the most expressive feature of the face. Let weary ears, and attentive eyes have a fair chance at it.

The School of Music of Boston University was formally opened last Monday afternoon, in Wesleyan Hall, in the presence of a small but appreciative audience. The Dean of the Musical Faculty, Dr. Tourjée, made an impressive inaugural address, giving an outline of the history and plans of the University, and particularly setting forth the character and scope of the department of music. He was followed by an address of rare force and beauty, delivered by Prof. J. O'Neill, who is a lecturer in the vocal branch of the school. It held in animated attention his delighted hearers, and was so highly appreciated that the repetition of the lecture was called for. The accomplished professor consented to gratify this wish, and redeemed it on Monday, at the same place. The school opens with good promise for the future.

Should the Trustees of any of our schools of learning, public or private, find themselves in want of a first class teacher, or professor in the classic languages, they can hear of an excellent incumbent for such a chair by writing to the editor of ZION'S HERALD. The person referred to is a young man lately graduated with the honors of his class, now temporarily filling, with marked success, such a position in a large high school in this State.

NEW HAMPSHIRE CONFERENCE ACADEMY.

BY REV. R. S. STUBBS.

Methodists of New Hampshire, you cannot safely, or innocently neglect the religious and intellectual culture of your children, as claimants on our denominational training. If you do, other denominations will not.

The law of supply and demand is forcibly illustrated by the denominational influence of our seminaries. The denomination that secures the largest attendance on its seminaries in any State, secures the largest number to its churches. A wise policy, therefore, dictates a large and generous support of our only denominational literary institution in New Hampshire.

Our Seminary and Female College, at Tilton, N. H., affords the best facilities, and on the most favorable terms for this culture. Ripe scholarship and piety constitute its Faculty, reliable guarantors of that education which our children need to fit them for the great purposes of life.

It provides also for the theological training of young men called of God to the ministry of our Church. To all such it remits one half the tuition, and reduces the rates of board. Our denominational needs, and our denominational honor demand that we place this institution above the contingencies and precarious support incident to a merely fluctuating patronage.

Intense denominational rivalry has resulted in the endowment of Baptist and Congregational seminaries in our State, and necessitates united and immediate action by our people to rescue this imperiled denominational interest.

The charges visited thus far by your agent have averaged over \$100 each; should all the charges do as well, \$13,000 would be the result. It is the conviction of your agent that by a concert of action our churches would willingly double this average, and thus raise the amount of endowment proposed, namely, \$25,000 provided they could be assured that the effort was going to be a success.

As Methodists we cannot afford to let this institution sink to a second-class seminary. All our antecedents forbid it. The sacrifices of our ancestors for educational purposes give emphasis to a call for a Convention in its behalf. This institution is a necessity to our city charges as a moral, physical, and intellectual sanitarium; our suburban towns need it, that their children may enjoy full collegiate honors and situations as teachers. Our feeble charges absolutely need it to supply them a Gospel ministry indigenous to our soil, who can endure our severe climate, hard labor, and small pay. We trust our earnest appeal will not be offered in vain.

It is pleasant to know that good books are widely circulated. Rev. E. Davies writes of his excellent little treatise, entitled "The Believer's Hand-Book":—

"I have just published the fourth edition of 1,000 copies of my 'Believer's Hand-Book.' It is finding its way into the Church, and is helping to kindle the holy fire, as Bishop Haven characterized it. Its price is 25 cents, paper covers; 40 cents, cloth. All the copies I had were bought at Richmond Camp-meeting, and I had to send home for more. At Hamilton it was the same. It is so concise, and consecutive, and plain, the people will have it. Everything of this kind helps on the cause of holiness, which is the best of all."

Attention is directed to the advertisement of Cushman & Brooks, in another column. They have fall and winter goods in great abundance and variety, which they sell at the very lowest rates.

CORRECTION.—In last week's HERALD it was stated that the purse of money presented to Rev. S. G. Kellogg, at the Lisbon Camp-meeting, was given by one man, by omitting the words "in behalf of the tents companies."

PERSONAL.

Daniel Ayres, an old and active layman of the Methodist Episcopal Church, died in New York, last week Thursday.

Rev. C. H. Hanaford, of Ipswich, has a bright and snapping lecture on "Snap," which it would be well for our lecture committees to snap up while they may.

We learn that Brother Dorchester received fifteen persons into full membership in the Central Methodist Church last Sunday; two by letter, and thirteen from probation.

Rev. R. S. Stubbs has been called to the chaplaincy of the seamen's Bethel, St. Louis, Mo., and proposes leaving New England for the West in a few days.

Mr. Stanton, the husband of Elizabeth Cady Stanton, is a Greeley man. Mr. Gage, the husband of Mrs. Joselyn Gage, is also a Greeley man. Mrs. Stanton and Mrs. Gage are both Grant men.

The Rev. Donald Macleod, of Glasgow, the new editor of *Good Words*, is successor to his brother, the late Dr. Norman Macleod. — He is one of the Scottish chaplains to Her Majesty. Sir Charles Dilke is about to become the proprietor of *Notes and Queries*.

We have received from the poet, Rev. Albert Gould, a printed copy of the poem which he delivered at the golden wedding of Mr. and Mrs. Frederick Cate, of Effingham, N. H.. It is historical and personal, full of pleasant and family allusions, spiced with quaint humor, and written in smooth verse.

We learn that our popular friend, the excellent pastor of the Winthrop Street Church, Dr. Samuel F. Upham, has prepared several literary lectures, which he will be happy to deliver during the present season. We are somewhat reluctant to make this announcement, as his well known genial temper and eloquence will be likely to secure for him so many invitations as to embarrass his pastoral work. We will therefore only say, considerably, don't all speak for him at once!

Rev. W. F. Hatfield, of the New York East Conference, stationed this year in Danbury, Conn., one of the strongest Methodist Episcopal churches in the State, called last week at the publishing rooms of the HERALD. He is a laborious, able, and successful preacher. His people accorded him a short vacation, from which he was then returning to his work. An active season of labor is before him, and we wish him and his Church the largest results.

We enjoyed, last week, a pleasant call from Rev. S. F. Strout, of Saccarappa, Me. He brings good tidings in reference to the condition of this well-known Church which has received the pastoral services of some of our leading ministers. It is nearly relieved of the debt which has heretofore rested upon it, and is enjoying a very encouraging state of things spiritually. Conversions occur in almost all the social meetings, and the congregation is increasing in numbers. The promise for an active and successful religious campaign during the coming season is favorable. Let Jesus triumph, whoever is president!

Hon. I. S. Diehl, late U. S. Consul at Java, and Commissioner to Asia, is one of the most entertaining lecturers upon Oriental and Bible lands, particularly before Sunday-schools, that we have had the pleasure of hearing. He lectures in costume, and has a series of very valuable paintings as illustrations of his addresses. He delivers a course of several lectures, or gives separate entertainments for a very small consideration, in view of the information conveyed, and the expensive illustrations which he has provided. We have seen young people greatly delighted, and profited evening after evening by his addresses. His post-office address is 58 Reade Street, New York.

The Methodist Church.

MASSACHUSETTS.

The Washington Street Methodist Episcopal Church has secured Morgan Chapel in which to worship until April 1, 1875. The society is frescoing and newly carpeting the audience-room, and have two good new vestry-rooms, which together, will give it convenient, ample, and beautiful church sittings. The congregation has already worshiped two Sabbaths in the new vestries, and will enter the beautiful audience-room soon.

COTTAGE STREET, CAMBRIDGEPORT.—We wish through the HERALD to acknowledge with many thanks, a generous gift of fifty dollars from Deacon Kendall, of the Pilgrim Congregational Church, Cambridgeport. Only a few months since this good brother gave us a donation of fifty dollars, with many good wishes for the success of our new enterprise; and now on a representation being made to him that we needed funds to secure a furnace for our chapel, he has very generously given us this second donation to aid us. Such a manifestation of Christian liberality and catholicity deserves to be applauded. We need still further help, and earnestly appeal to our Methodist brethren for assistance. Donations may be sent to Rev. I. F. Row, Boston University.

BUCKLAND.—A new thing under the sun is seen in this good old town in Franklin county. Not long after the appointment of Father Cadwell to this charge, last spring, the Congregationalist people were suddenly deprived of their pastor by death. What should be done was debated among them for a time. Owing to the peculiar circumstances, it hardly seemed advisable to resume services immediately. Precisely at this juncture the good Methodist brethren invited their friends of the other church to worship with them the balance of the year. After a little deliberation, the invitation was gratefully accepted, and soon the edifice of our denomination was filled to overflowing, and there seemed to be but one remedy, which was employed forthwith, and the Methodist preacher has ever since occupied the pulpit of the Congregational Church. All are delighted with this condition of affairs; the people listen with eager attention, the pastor renews his youth. But the best is yet to be told. Old differences which had almost reached the condition of bitter feuds, are passing away, and neighbors and towns-people long alienated, are burying the hatchet, and becoming reconciled to each other. May God continue to bless this people.

MORE THAN ENOUGH.—The experiences of Exodus 26th, and II. Corinthians 8th, were repeated at Grace Methodist Church, Haverhill, Mass., on the first anniversary of the dedication of their beautiful Church (cost \$53,000), which occurred September 22d. It was thought by a few that the debt of \$16,000 could be removed on that day, and after the sermon Dr. Chase presented the matter with a thousand dollars from "a friend" as the first item, and five thousand from himself, as the second. Warren Johnson and William Austin, followed with earnest remarks and gifts of corresponding liberality, and the giving went on until instead of \$16,000, the sum of \$17,447.54 had been raised, and the subscriptions were still coming, but as of old the people were stayed from giving. After this wonderful triumph of generosity, the doxology was sung with great heartiness. The Church is the most beautiful in the city, and being now free from debt, its pew rents have been made very low, so that none who desire may feel unable to attend. A deep revival interest pervades the Church, and fourteen have recently been converted.

PALMER.—An extensive revival is now in progress in the Methodist Church in Palmer. The altar is crowded with penitent seekers. Many have found peace in believing. The Wesleyan Praying-Band has done very efficient service in this work three Sabbaths, and will be there again next Sabbath.

SPENCER.—Rev. W. J. H. writes: "This is one of the many beautiful and enterprising towns of which Worcester County can boast. It is about sixty miles west from Boston, two miles from the line of the Boston and Albany Railroad. Boot manufacturing is the leading business of the town. There are nine firms, manufacturing more than 75,000 cases, or 900,000 pairs, yearly. The business ranges about as follows: J. Green & Co., 5,000 cases; E. Jones & Co., 11,000; Bullard, Boyden & Co., 5,000; David Prouty & Co., 8,000; Prouty, Kent & Co., 3,500; Bush & Grout, 4,000; Kent & Bacon, 4,000. D. A. Drury & Co. have facilities for manufacturing 20,000 cases annually, having recently enlarged their shop. Isaac Prouty & Co. are the heaviest firm in town. This company has also enlarged its operations, the buildings being more than 300 feet long, and some of them five stories high. Their capacity is 25,000 cases annually. Their business last year amounted to more than half a million dollars. Their actual products, 18,000 cases, or 216,000 pairs. The firm of Kent, Bacon & Lamb manufacture shoes.

"The wire business is carried on to some extent. J. R. & J. E. Prouty do a business in this line of over \$100,000 per annum. R. Sugden & Co., manufacturers of refined iron wire, bright and annealed, market, tin-plated wire, etc., do a business of more than \$140,000 per annum. Mr. Sugden came to this town twenty-two years ago a poor man, with perhaps \$500, and is now thought to be worth \$200,000. This is the fruit of industry, perseverance, and the blessing of God.

"There are three woolen mills in town. Hon. Wm. Upham is the leading proprietor, and interested in all the mills. He manufactures about 900,000 yards of satinette annually. Considering there is but little water power in town, and the fact that this village is more than two miles from the depot, it has grown almost beyond precedent.

"The buildings of the town, both private and public, have kept pace with the enterprise. The schoolhouses are very good. The Congregationalist Society erected a commodious and substantial house of worship a few years since. A very large hotel, in a very pleasant location, is in process of erection. When completed, it will be a great addition to the village. It will not only meet the local wants of the place, but furnish ample accommodations for those who seek the country from the heat and care of city business. A large Memorial Town Hall, costing not far from \$70,000, was dedicated a few weeks since. A new Methodist church, just completed, was dedicated Sept. 26. The *Journal* correspondent says:—

"To those who remember the old edifice in its plainness and circumscribedness, it is only necessary to say that an exceedingly neat octagon front projection has been added to the longitudinal dimensions of the old plan, giving room for more than a hundred extra sittings; and a rear addition accommodates full as many more of additional seats, so that the seating capacity of the house is nearly doubled over that of the old one. In addition to this most essential item, the raising of the edifice has been accomplished to the extent of giving vestry apartments full seventeen feet in height. In the recess behind the vestry ample arrangements have been secured for the various social purposes necessary for the modern style of ecclesiastical appliances. We judge that there will be no need of the attendants upon this house of worship hereafter, if heretofore, complaining of not being able to get acquainted with each other.

"The finish of the auditorium is rich in every particular—from the entrance through the inviting vestibule to the finely grouped and upholstered, as well as *restful* seats, which fill it, and the highly chaste style in which the walls and ceiling are tinted. Excellent taste has prevailed throughout the entire edifice, avoiding the extravagance, on the one hand, which would turn a sanctuary into an opera house; and on the other, that poverty of carrying out the details of genuine ornamentation which sickens good taste, as well as repels the satisfactory appreciation of all. The cost of all these valuable acquisitions to the society, we were surprised to find, is only some \$14,000, on which there was an indebtedness of some \$12,000 at the beginning of the service.

"The dedicatory exercises were conducted by the Rev. L. Crowell, in the absence of the pastor, Rev. Mr. Nottage, who has been severely sick for some weeks past. Rev. W. F. Warren, D. D., of the Boston Theological Seminary, preached the sermon to a most attentive congregation from the text found in John iv. 23: "The hour cometh, and now is, in which the true worshippers shall worship the Father in spirit and in truth."

"At the close of the sermon, an appeal was made for subscriptions to liquidate the indebtedness, to which Mr. William Henshaw responded by pledging the generous sum of \$1,700. Mr. Lewis Snow followed by pledging \$700, if another could be found to give a like sum.

"The total amount pledged at the dedication, was \$3,500. The enterprise exhibited in the erection of other buildings, the prosperity of the town, together with the increase of the Church and Society, required more convenient and ample accommodations. In furnishing these, the society has increased a heavy debt, but we shall be sadly disappointed if this beautiful addition to the architecture of the town, and the noble purpose for which it was erected, does not meet a hearty ap-

proval among the wealthy men who will not allow the society long to be embarrassed with a debt.

"The leaders of the Church and Society, always foremost to aid a good cause, assumed the responsibility of furnishing the church, at a cost not less than \$1,500. Untiring and persistent, they have raised nearly the needed amount. Long will this work bless them.

"The society under the care of Rev. Wm. A. Nottage, has been prospering. Unfortunately for himself and lady, his health failed a few months since, and being out of town, under the physicians' care, could not be present to participate in the exercises of the dedication. May the same enterprise and prosperity witnessed in the business of the town, attend the cause of God."

WORCESTER DISTRICT CONFERENCE.

A Convention of the Sabbath-school in Worcester District was held at Fitchburg, Mass., in the First Methodist Episcopal Church, on Wednesday, October 2, with Hon. G. M. Buttrick as President, and Mrs. Rev. J. O. Knowles, Secretary. It was very largely attended, delegations being present from many of the Sabbath-schools of the district. The committee of arrangements had provided really live and practical questions for discussion, and the ladies and gentlemen to whom parts were assigned—with a few exceptions, some of whom expressed by letter their regrets at their forced absence—were on hand and on fire with their themes.

"The Relation of Home Influences to the Sabbath-school," "Principle vs. Impulse as Governing the Teacher," "The Position of Woman in the School," "The Work of the Sunday-school in the Temperance Reform," "Measures to Secure Integrity in Children and Young People," and "The Best Means of Saving Children to the Church," were discussed at length and with great freedom. Perhaps the most remarkable thing about the Convention was the religious fervor which characterized it. Commencing early in the morning, the first hour was devoted to earnest prayer for God's blessing upon it and the Sunday-school work. The addresses, essays, etc., were not hackneyed or trite, but fresh and vigorous, and while they carried brains enough, had far more heart. Among them were several delivered by ladies, and worthy of special remark. The essay of Mrs. Thomas E. Tatum, of Grace Church, Worcester, was graceful, pithy, and womanly. Mrs. Rev. R. C. Parsons, of Webster Square Church, Worcester, by request, forcibly described her work among children, and melted all hearts by the fervid piety which breathed through her words. She ought to write on this theme, that all the Church may hear them.

A very good impulse was also given to the Convention by the presence and words of the "new" editor of the "Old" HERALD. Sunny, apt, witty, melting, of inexhaustible resources in illustration and application, and of life-long devotion to and life-long baptism in this work, how could he help but thrill and inspire all who listened to him. He didn't.

The unanimous verdict of all the people was that this was the most earnest and profitable Convention yet held in the district. The day was fine, and the hospitality of the good people of Fitchburg unbounded. All the friends from abroad were feasted at noon and at night until their gastronomic powers gave out, and no hunger remained, save for other Conventions of the same snap and profit. May we have many of them. K.

MAINE ITEMS.

Mr. Jesse Soper, of Vienna, lately deceased, left by will one thousand dollars to the Methodist Episcopal Church in Vienna, the interest of which is to be used for the support of the Gospel in that town. He also gives the same sum for the same purpose to the Free Baptist Church in Chesterville. Mr. Soper was awakened at the East Livermore Camp-meeting, last year. He met with a change of heart before leaving the encampment, or soon after. As he had been a man of a very worldly turn of mind previous to his conversion, this generous act is regarded by the citizens of his town as one evidence of the genuineness of his conversion. He died in peace. It is hoped that this generous act will be copied by others in like circumstances. Let those who have done nothing for the support of the Gospel in their life-time, do something in death to redeem the fault, if they have property to leave. The Congregational Church in Farmington have recently purchased a fine residence for their pastor's use. The house is pleasantly located, and convenient. It cost four thousand five hundred dollars.

Rev. Henry Davis, who has been supplying the pulpit of the First Congregational Church in Belfast for some time past, has left, and the parish is now destitute of a minister.

Mr. Anson T. Yinker is to be installed pastor of the High Street Congregational Church in Auburn, October 10. Rev. Mr. Hinks, of Portland, is to preach the installation sermon.

We learn that Rev. Mr. Bryant, pastor of the Baptist Church in East Winthrop, has received a call to the pastorate of the First Baptist Church in Augusta, but declines the call, preferring to remain in his present pastorate, where he is very useful, and much beloved.

A counsel has been called in Sherman, to meet the ensuing week to dismiss Rev. W. S. Sleeper as pastor of the Congregational Church, and to install Rev. T. E. Barstow in his place. Mr. B. has been supplying the pulpit for the past six months.

Mr. L. D. Gammon, who has been canvassing several towns in the county of Aroostook for Bible distribution, reports that he visited in Fort Fairfield 344 families, in which were 1904 persons. He found 82 families destitute of the Bible, 48 of whom he supplied; the remaining 34 refused a supply. He reports that 552 families attend religious worship, and over 90 do not attend any religious meeting. 250 persons are in the Sunday-school, and 200 attend no Sunday-school. He found twenty-seven families in which one or both of the parents could not read or write; donated Bibles to the amount of \$53.56, and sold Bibles to the amount of \$29.61. He received in contributions for the American Bible Society \$22.62. The Bible Society are determined to place the Word of God in the hands of all who will receive it, either as a gift or by purchase. The contributions to this noble work, though large, are not sufficient to meet the pressing demand upon the Parent Society at New York. Let the contributions be largely increased this year, for this and all other of our noble charities.

NORTH VASSALBORO.—The Methodist Society in North Vassalboro' is in a very prosperous condition. The revival last winter has produced grand results; quite a number have been converted during the summer, and still they come. Several of the converts are members of the Sabbath-school at the Richmond Camp-meeting; many made an entire consecration, and are "filled with the Spirit," and doing valiant service for the Master since Conference. The health of our pastor, Rev. C. E. Springer, has failed somewhat, so that he has not been able to preach every Sabbath. The venerable Father Bray preached, to us recently an old-fashioned sermon on the "Resurrection." Father Bray was born in the year 1795, converted in 1814, began to preach in 1817, and has been preaching ever since, fifty-five years. The day he preached to us was his 77th birthday. The friends helped him to "celebrate" by giving him a collection. Our Young Men's Christian Association is in successful operation. Its President is a good Freewill Baptist, the Secretary is a worthy Methodist, and the Treasurer is a live Congregationalist.

FISHERVILLE.—Rev. S. P. Heath writes: "God is gloriously 'reviving his work' here in Fisherville. For about ten days Brother C. J. Fowler has been laboring with us with great success. Not far from sixty souls have sought, and the larger part, we trust, found pardoning and renewing grace in Jesus Christ. Some seemingly desperate cases have been at the altar for prayers. We are praying and looking for still greater manifestations of reclaiming and converting grace."

FARMINGTON.—Rev. John Allen writes: "I have recently returned from a camp-meeting in Canada, Quebec District. The meeting continued some ten days; and notwithstanding it rained almost every day, yet the glorious work of salvation increased and abounded. Quite a large number were converted, and others I trust were sanctified wholly. The preachers appeared to enjoy this blessing of sanctification wonderfully, and the laity are not at all alarmed about its being introduced, for fear sinners may thereby be neglected any more than in the day of Pentecost, when the disciples were all filled with the Holy Ghost, and three thousand were pricked in the heart as the result."

VERMONT.

MIDDLEBURY.—Rev. A. F. Bailey writes:—"We are having a little let up in the matter of rain just now through this valley. Such a rainy season as we have experienced for more than two months, is altogether unparalleled for a season, reputed to have a less waterfall than other sections of New England or the Middle States; for this valley of Lake Champlain extends into both sections. By reason of the extremely humid season, hundreds, and for that matter, I may say, thousands of tons of hay, or rather grass—though as it now stands it looks more hayey than grassy—remain uncut. The season, for the same reason, has not been as favorable to crops generally, and farmers, for the want of more piety, look and talk rather unconcerned."

"The same cause nearly brought our camp-meeting to grief, having to postpone it, in fond hopes of more propitious skies. But all in vain, or nearly so; for if it did not rain all the time, yet it did so much of the time as to a great extent to break up the meeting, at least, for many who contemplated attending. On the Sabbath, however, it being fair, quite a large audience assembled. Good order was observed, with some exceptions; which exceptions might have been left out, if we understood up here, what you so well know in your vicinity, how to manage camp meetings. An efficient police, efficiently handled, is only sufficient for such meetings."

"There were some other matters which ought not to have been on the Sabbath, and which, if they are to be allowed in the future, the camp-meeting itself had better be wholly given up. For if the Sabbath cannot be kept holy by the camp-meeting itself, then, by all that is sacred, let such meetings be branded as too unholy and profane for the Church to support. For, surely, it is not enough to avoid all evil in God's sight, not to hold the meeting on the Lord's day, if we carry the spirit of Sabbath desecration, in any sense, in our hearts or habits. But the evil to which I refer will be corrected another year; at least, so the managers, who are Christian men, promise us. Their inexperience is their excuse this time."

"Once in a while I have the satisfaction of seeing an old and familiar face, and of hearing the well-remembered tones of a familiar voice. It was so on the last Sabbath, and on last evening. One of your city preachers favored my people with an excellent and most profitable discourse in the morning, and in the evening unfolded to a crowded audience, in which the Congregational Society united with mine, one of the laudable Gospel enterprises of your metropolis. Last evening, also, ever intent on doing good, he held forth, to a highly respectable and much gratified audience, on the subject of temperance. We were pleased to get so much of the Old Bay State temperance fire, to warm the benumbed limbs of the languishing temperance interest of Vermont. And, I have but one exception to take to the brother's excellent and effective address, and that was, he went off into party politics, which seemed, under the circumstances impolitic to do. When Brother Ames again wants to go "counselling" to Middlebury, which, by the way, he does not do very often, inasmuch as he said twenty years had elapsed since he had visited his relatives there before, he may be sure of a warm reception; provided, of course, he does it in the recollection of the present inhabitants."

We also had the favor of a visit from another distinguished representative of my old and beloved Conference, Dr. F. H. Newhall; who, by his advisable address before the Philadelphia Society at the late commencement of our college, did himself and his denomination, and his calling as a minister of Christ, great honor. A correspondent of the *Christian Messenger* thus fittingly characterizes Brother Newhall's address:—

"The Philadelphia Society address was by Rev. F. H. Newhall, D. D., of Lynn, Mass. The subject was 'The Alleged Discrepancies of Scripture.' It was universally admired as a grand, admirable, clear and clean thing; eloquently delivered, and making a deep impression on all who heard it. He noticed six classifications, but as my notes have got disarranged, I will not attempt to give them. For one, I was ex-

tremely glad to welcome Brother Newhall to Middlebury, and to Western Vermont, under such circumstances, and on such an occasion, partly for old acquaintance sake, partly because I well knew he would do honor to the occasion, to his denomination, and to himself, and also because it was his first visit to Vermont, though I think from the manner in which he expressed his delight of its scenery, he will be likely to call again."

As this is the first time in which I have written to the HERALD since, Mr. Editor, you took the Chair, I cannot but congratulate its patrons on so worthy a successor of the Bishop, and to express, both the wish and expectation of your being quite at ease in your new seat, and of great success in your new and responsible situation.

STARK CAMP-MEETING.

The meeting in the Stark grove commenced September 9, and closed on the morning of the 14th. It was truly a "season of refreshing from the presence of the Lord." The interest increased from the beginning, and Friday the power of God came down upon the people in a manner that will not soon be forgotten. There was hardly a sinner upon the ground that did not receive a personal invitation to "come to Jesus." A number accepted, came, and received pardon, and "went their way rejoicing." We trust the Church in Northern New Hampshire has received a new impetus in the work of saving souls by gathering in the "tented grove." The Association voted to move the meeting the coming year into the line of the Boston, Concord, and Maine Railroad, and put the matter into the hands of a locating committee. L. E. GORDON, Secretary.

MILAN, N. H., Sept. 20, 1872.

SPRINGFIELD DISTRICT SUNDAY-SCHOOL CONVENTION.

The Springfield District Sunday-School Convention, at Trinity Church, Springfield, October 1 and 2, was a very enjoyable and profitable occasion. Brother L. H. Taylor efficiently presided, and Brothers W. B. Miller, S. S. Dyer, J. Mudge, F. Nichols, and D. Richards, and Sister J. S. Burrows furnished the essays, on various subjects pertaining to Sabbath-school work. Earnest and practical discussions on the songs, the class, the lesson, the work, the library, and the Bible service filled up the day sessions. Professor W. B. Miller led the singing with his usual felicity. On the evening of the 1st Dr. Peirce, editor of the HERALD, addressed the large audience on "The Requisites to Successful Sabbath-school Teaching." The chairman, Brother Taylor, and Brother Pike, of Springfield, related several incidents touching upon the influence of the children upon their parents.

At the monthly love-feast of the Preachers' Meeting on Monday, 48 additions to the Church were reported. A Committee was appointed to inquire into the expediency of putting ZION'S HERALD into quarto form, and report next week.

NEWS ITEMS OF THE WEEK.

Father Gavazzi sailed for Italy on the 2d.

Spain is about to send more troops to Cuba.

Outrages on landholders in Ireland are reported.

A serious epidemic among horses has broken out in Toronto. Miss Nellie Grant and her brother Ulysses have arrived in London.

During the past three months 54,000 emigrants sailed from Liverpool for America.

A dispatch from Melbourne, September 11, says that the overland telegraph line is completed.

An earthquake shock of three seconds' duration was experienced in San Francisco last week.

The municipal council of Missolonghi has voted 5,000 drachmas for the memorial to Lord Byron.

Twenty-seven persons were wounded by a Greenville, Tenn., railroad disaster, on Thursday last, and four will die.

With one or two unimportant exceptions, the press of California are unanimous in denouncing the infamous verdict in the Fair case as a mockery of justice.

The stamp duty has expired, and hereafter no stamp will be required on any legal document except bank-checks, drafts, or orders to be drawn at sight.

The stoppage of the oil production in Pennsylvania is creating a great deal of local excitement, and its effect is already very apparent in the market.

Nine persons were killed and a large number injured by an accident to a passenger train on the London and Edinburgh Railroad, on the 2d.

An alleged horrible discovery on the ocean of an abandoned vessel, named "Glenalvon," with nine skeletons upon it, is to be investigated at Sidney, Cape Breton, near which the vessel was found drifting.

The Shah of Persia, is about to visit Europe, and preparations on a scale of truly Oriental magnificence are already making for the occasion. He will probably embark at Constantinople early in the spring of 1873.

It is stated that the Spanish Government proposes to submit to arbitration its claims against the United States on account of damages sustained by filibustering expeditions leaving our ports for Cuba.

The celebrated monastery of the Escorial, near Madrid, Spain, was struck by lightning, on the evening of the 2d, and set on fire. It was damaged to the amount of 3,000,000 reals. It is the summer residence of the royal family.

The departures from Alsace and Lorraine of the inhabitants who decline to assume German citizenship are upon an immense scale. It is estimated that 88,000 emigrating Alsatians will take up their residence in Nancy alone, while large numbers will go to other places.

A report was in circulation last week that a retrogressive movement had taken place in Japan, and that the progressionists had been completely overturned; but we are happy to see that the rumor was false, and has been officially contradicted by Minister Mori, the Japanese Envoy to the United States.

NARRAGANSET BAY.

Isn't it strange how many good things the world has discovered by means of the Methodists? To say nothing of the religious discoveries, such as a happy religion expressed in joyful song, the anxious seat, which they were slow to come to, the itinerant ministry, which all are so eager to adopt, that they are using it in a very disorderly, that is to say, unmethodistic manner; to say nothing of these and a good many more religious notions of Methodism, there are several secular institutions for which the world owes something to John Wesley's family.

Who ever thought of the beauties and blessings of camping out, till the camp-meeting suggested it? And who ever thought of the possibility of a summer city by the sea till Martha's Vineyard became an inspiration; and now the whole rocky and sandy shore of New England, from Long Island to Mt. Desert, promises or threatens to become a continuous summer resort. Here is old Narraganset Bay. Only a few years ago Newport was the only resort on its borders, and that so far down toward the sea as often to be lost in the fog. Now its shores are so crowded with visitors that there is scarcely room for a clam to set his foot, much less to stick in the mud. Anyway, whether the Methodists discovered or invented shore living, or not, it has become an established institution, and nowhere more completely than in Rhode Island. In truth, Narraganset Bay offers rare attractions for that kind of summer life. The bay is unsurpassed for quiet yet varied beauty. Its waters afford fine fishing, while its shores have been the home for time immemorial of the most highly cultivated and aristocratic clams in the world. There are men in Rhode Island who will affirm that no clams raised outside the bay are fit to eat, but the State is not unanimous on this point.

If you want to take a bird's-eye view of the bay, no better place can be found than the towers of the Providence Conference Seminary, East Greenwich. The Seminary crowns the summit of the range of hills against which the sleepy old town reclines, and looks down on the old Court-house, State-house once, in those colonial days when Greenwich was one of the fine capitals of the State.

Climbing to the Seminary bell-tower, the bay spreads out before you eastward, stretching away to north and south its smooth expanse, dotted with many beautiful islands. Historic ground all around you, and birth-places and homes of heroes. Over there, just a little to the southeast, was the home of Gen. Greene, the friend of Washington. To the west, not quite so far, is the old Gov. Greene homestead, the home of three governors, and still having for its honored proprietor a Gov. Greene. Looking eastward, across Providence Island, you may see the spot on Rhode Island famous for the capture of the British Gen. Prescott, by Col. Barton.

But we climbed the tower to see something more modern, if not more interesting, than the old revolutionary scenes. Well, away to the southeast this clear morning you see that cluster of spires. That's Newport. Look almost directly north, and you see the spires of Providence. Now eastward, and across this smooth expanse of water, look just south of Warwick Neck light-house; that tall, white spire belongs to the Methodist Church, Bristol. Father Taylor was a boy-preacher there before that spire arose, and stories of his pulpit power still linger; and Isaac Bonney is still an apostle in memory there; and — but there we go back to antiquity again. Beyond Bristol, Fall River spreads out in full view along its steep hillsides, King Phillip's Mt. Hope rising up between. Follow the eastern shore of the bay northward from Bristol. There is Warren, shut in to its sheltered nook of a harbor. Beyond are Nayal and Bennington and Cedar Grove, and so on to Providence. All the shore is laid out into streets, and house-lots, and shore resorts for summer guests. Every half mile is found a place where clams nobly die in honor of their native State. If you follow down the western shore, these resorts are not less numerous. Looking still from your tower northeastward, nearly over the old Court-house, three miles across Cowesett bay, the Butterwood Association are trying to build up a Baptist Vineyard, with the camp-meeting left out. A hotel, and some score or two of cottages, built on a low treeless spot of land, surrounded by shallow water, are the net result for the first season. The tower just over the hill beyond is the look-out for the famous clam-baking Rocky Point. Do you know anything finer in the way of location for a school than this look-out on the shores of the Narraganset? We think the catalogue does not exaggerate when it says, "The scenery is of surpassing beauty, presenting a view of both shores of the bay, with its peninsulas and islands, covered with cultivated farms and beautiful residences, and more remotely, of various towns and cities in Rhode

Island and Massachusetts; while in the rear, and on either side are extensive inland views of farms and forests."

What might be said of the fine old towns around the Bay, of the Methodist churches in them, and what your correspondent meant to say concerning the clams, now fast dwindling like the other aborigines before the voracious onslaught of the pale faces, must be left to another day.

COWESETT.

The Christian World.

MISSION FIELD.

"All the earth shall be filled with the glory of the Lord." — NUM. xiv. 21.

WESTERN AFRICA. — A devoted missionary of the Presbyterian Church at Barake, S. J. Broughton, writes: — "Many in the schools were seeking for the light when we came, and the still small voice of God's Holy Spirit has been with us continually, leading one after another to the foot of the cross, where they have found pardon and peace. Not a communion season has passed but some have been added to the Church. Over thirty have been received, and nearly as many more are in the inquiry class. One woman from town, who gave the most satisfactory evidence that she had given her heart to Jesus; wished to wait. She seemed to feel that it was too much that her sins were all forgiven, and she counted worthy to be with God's people. So clearly was it manifest that the Spirit of the Lord was in our midst, that Brother Bushnell thought best to hold extra meetings morning and evening for two weeks before the communion. It was truly a cheering sight to see women coming at early daylight, having walked from one to two miles. I counted seven one morning before six o'clock, some of them old women. That was a scene over which angels rejoiced. The fields are white, ready to the harvest. There never was a time when there was such a desire manifested among the women of Africa for spiritual knowledge."

PRAYING FOR LONGER LIFE. — That devoted and faithful servant of God, Rev. W. G. Schauffler, of Constantinople, writes to a friend in this country as follows: —

"And if there is any one thing about which we especially are beggars at the Lord's door, it is, that I may live to finish the Bible work, and that it may be to the Divine acceptance and for the salvation of these benighted Mohammedans. It is true, that I am rather ashamed, at my age, to importune the Lord still, for a few days more, for I have often done this, and ought to have been satisfied long since. When I was translating the Old Testament into the Judeo-Spanish, I asked for life to finish it. I was willing to take it as it were 'to boot,' asking for nothing more. I lived to finish it, put out the second edition — a new and more popular translation of the Psalms, grammar and lexicon of the Hebrew language, etc. What could I want more? But when I began to translate the New Testament into Turkish, I fell to begging again for life to finish that, and the Lord granted it — and I lived to send out the Psalms too in Turkish, which brought so much of vituperation on the one hand, and of commendation on the other upon me, and such a crushing weight of correspondence. And now it is all past, and all calm. But there I am again, begging still for a few months more to finish the Turkish Bible. Don't you think me too bold? And still — I do not beg — hardly ask. I only wish and look up. 'Let Him do what seemeth good in His sight.'"

GOOD NEWS FROM BOMBAY. — We receive from our Mission Rooms, the following, which will be read with great interest: —

"Rev. Wm. Taylor writes us from Bombay, under date of June 28. With the zeal and success which have distinguished him from the beginning of his labors, he is restless until reinforced, that he may go to fields 'beyond,' if he can find them. He says we cannot lay upon the Missionary Society any other burden beyond the expense of sending the laborers. 'Certainly not until we establish a powerful spiritual Church of God, and we shall, perhaps, have no need of help.' He further advises that, in addition to the work our brethren are now doing (and who have his highest commendation), we would have them organize 'a light-footed army in tents.' Such will be much better Methodists than can be made on the old mission principle of simply planting or stationing in a given locality one or two missionaries. We stand to our proposition of putting six young men in self-supporting fields, if you will send them."

"Our Mohammedan convert goes on well. We had a high-caste Hindoo officer in the Custom-house, converted to God, and baptized, a couple of months since. He gave up a fortune coming to him as a Hindoo, and became a despised Methodist. There are so-called Christians here who told him that he had better remain a Hindoo than to become a Methodist. One night after Sacrament, in an ecstasy of joy I heard him exclaim, 'O, I have received my blessed Lord Jesus, and I would not give Him up for ten thousand worlds!'"

"We are just commencing our work among the natives. I have preached out of doors to congregations of Hindoos and Parsees, ranging from 200 to 400. There is deep and increasing attention. Allow God to

lead us, and pray for us, and we'll cut the enemy's ranks, and rescue a multitude of heathen captives."

AVAILS OF LEGACIES. — Our Missionary Society has received \$500 (less \$125 expense), the first installment, from the will of Susan D. Hopkins, of Cabot, Vt. Also, \$200 from the estate of Wm. N. Shinn, lately of Mount Holly, Burlington County, N. J. In making your wills, do not forget the Lord's cause.

WHAT GRACE DOES FOR THE HEATHEN. — Rev. F. Smith, in writing to the *Periodical Accounts of the United Brethren*, from Bethany, Mosquito Coast, speaks of certain converts from heathenism thus: —

"We have one old sister, named Salome, whose heart is always warm with the love of Jesus, and whose tongue is ever ready to tell what Jesus has done for her soul. In speaking with me, she said: 'I can never be tired of going to church to listen to the story of our Saviour's sufferings and death for me on the cross. Whether I am sick or well I call upon Him, and I believe that He hears me always. What have I in this world? Nothing. I am poor; but Jesus is rich. Why should I go and serve the devil again? I have served him much already, but I have found out that he is a deceiver. I don't wish to be cast into hell; I wish to go to heaven to live with Jesus.' Matthew, on being invited by a heathen to drink only a little *mishla*, the native intoxicating beverage, said: 'To drink a little is as bad in the sight of God as to take a barrelful. Shall I put to my lips what belongs to the devil? No, never.' Ezra replied to a trader who offered him drink in order to lead him into temptation: 'Give me a glass of water, for I prefer that.' At another time he reproved a trader thus: 'Are you not a creole, and a reader of the Bible, who ought to know better than we poor Indians? How is it then that you are acting the part of the devil by ruining the souls of your fellow-creatures?' Since then the trader has not made his appearance. From these replies we can discern the working of Divine grace in the hearts of some of our people."

SOUTH AFRICA. — Rev. James Lewana, a native minister, writing from Graham's Town, speaks of the revival interest there, and says: "The number converted during our missionary services is fifty, who have all begun to meet in class. The Wesleyan mission there is prospering greatly."

ONE MILLION!! — We have long contended that as a Church we ought to raise one million of dollars annually for the missionary cause. We are glad to receive the following from Secretary Reid, who has been visiting several of the Conferences: — "Everywhere they say, *We shall advance with an eye to one million.*" We expect to live to see the day when the Methodist Episcopal Church will raise at least two millions annually for the cause of missions."

Our Social Meeting.

"J. W. S." preaches a sharp sermon on the text —

"THOU SHALT HAVE NO OTHER GODS BEFORE ME."

There is in the above a plain, decisive command given by the Almighty to his people. My attention has been called within a few months, more particularly to a practice in the life of some of the Christian Church (we do not say all), and that is the practice of making religious duties subservient to temporal affairs; of making business first, and religion secondary. For example: it is customary in our societies to have a weekly prayer and class-meeting. It is announced every Sabbath from the pulpit by the pastor, and all are invited to attend. Well, the time comes, and but few of the society are present, although the weather may be favorable, and apparently nothing to prevent.

Inquiries are made in regard to such a brother or such a sister why they are not present. Excuses are immediately framed. The most prominent one is this: I worked so hard during the day that I got tired, and did not feel able, or that it was my duty to come. What says another: "O, I went away on business, and it was so late when I came home that I did not have time to get to the meeting in season, so that I staid at home and went to bed."

Another presents this: I was intending to come, but just as I was going to start I had callers come in, and I had to stay at home; so sorry." And another brother says, "I had some particular business that must be attended to, so I could not leave possibly." Another says: "Well, I am poor, and have a hard time to get along, and it takes all my time to get a living, so I cannot spend time to attend prayer-meeting" (finds time to attend all shows, however). And so it goes on some one excuse, and some another. What may we now infer from all this? Do not these persons which we have represented give sufficient evidence by their outward life, that with them the world is uppermost; that their affections are set on things in this world, and not on things above? And we boldly declare that all such have a "name to live, and are dead." What sacrifice, what crucifixion to the world! Do they not plainly show by their example that the world to them is of the most importance, and religion secondary? If they can conveniently without interfering with their worldly affairs squeeze out a little time, they may go to a social meeting; but a little business to attend to, or if the sky be overcast, or if friends call, or some other trifling excuse, is enough to prevent their attendance. God never accepts any such offering as this. He demands the first

fruits, and He will be honored. A religion that costs nothing, is good for nothing. It is they that have made covenant with God by sacrifice, that receive His blessing. "Seek first the kingdom of God and His righteousness, and all these things shall be added unto you." How careful we are of the world. O that the Church might be as careful for their souls, and the souls of others; that she might awake, and put on strength; that Christ might be exalted, the world and its charms sink into insignificance; Christ and His cause become first; that every professed follower of Jesus might say with the Apostle, "Yea, doubtless, I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord;" become dead unto the world, and alive unto God, and then he would always find time to attend upon the social means of grace; yea, "Go down into the sanctuary, and there learn the awful end of the wicked;" and then "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

"E. A. D." strikes a sympathetic chord in every heart:
ALONE.

"Alone!"—how plaintive, how pathetic is the word, bereft of near friends, whose heart-sympathies are congenial with our own, between whose souls and ours are true affinities of nature, that make the heart's pulsations beat in unison. Set aside from all true companionship, the soul seems to long for a resting-place; it is not found in the society of the world, and can only draw supplies from the inexhaustible Source whence comes deep blessings, in which there is a fullness that refreshes and invigorates the mind. Resting in God, the Creator of the universe, studying the Divine character, the creation of the world, the redemption of man through Christ—His birth, sufferings, and crucifixion, His ascension, His mediatorial seat, His intercession for the children of men, are prolific themes for the thoughtful and reflective mind.

And then, the "life that now is," how wonderful, how grand! The breath in our nostrils is from the Lord; in Him we live, and move, and have our being; by Him are we sustained and nourished in life; the food we eat, the water that floweth from pure fountains, cometh from Him; the air that floats and steals in sweet breezes over our senses, come from Him; all is the Lord's,—the cattle upon a thousand hills—yea, the "earth is the Lord's, and the fullness thereof."

Need we fear when we have a Father so richly endowed? He clothes the lilies of the field; will he not much more clothe us? He remembers the young ravens when they cry; will he not feed us? yea, He cannot forget us, the children of His love and care; even the hairs of our head are all numbered, and so great is His care and wondrous love, He sent His only Son to earth to suffer an ignominious death on the cross, to rescue man from eternal woe. O boundless grace, was ever love like thine! He calls after us pitiingly, "Come unto me, all ye that are weary, and heavy laden, and I will give you rest." "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." He calls after us parentally, "Son, daughter, give me thine heart." "In the day thou seekest me with all thine heart, I will be found of thee;" and other like precious promises and invitations may be found in His holy Word, which He has given us as a guide to our feet, and a light unto our path, to direct us to the spirit-land. And when the days of our earth-life are completed, He will send a convoy of angels to attend the departing spirit home, there to bask in the ineffable smiles of the Redeemer, and join in the rapturous song, "Unto Him who has washed us, and redeemed us by His blood," be glory and honor, dominion and power, forever and ever.

Rev. S. Bray has a pleasant word for a pleasant event:—

Fifty, forty, and thirty years ago I was stationed on the Clinton Circuit, where I am now living, in my seventy-eighth year, blessed with many kind friends, and above all with the love of God that passeth understanding. On Thursday afternoon, August 22, I enjoyed the happy privilege of meeting at the homestead of Brother Abner Powell and wife, of this town, their two sons, and five daughters, with their companions and thirteen children. We refreshed our bodies with the luxuries of nature, and our hearts and minds with social intercourse, prayers, and songs of praise. It was very gratifying to the feelings of an old itinerant thus to renew with parents and children an acquaintance of forty years. It revived hallowed memories of the past, and reminded us of the future reunion in the home of the eternal Father. May this kind family live long to enjoy and bless each other and the world.

The Farm and Garden.

MILK AS A REMEDIAL AGENT.—Considerable has been said in medical journals concerning the value of milk as a remedial agent in certain diseases. We notice an interesting article upon this subject that lately appeared in the *London Milk Journal*, in which it is stated, on the authority of Dr. Benjamin Clark, that in the East Indies warm milk is used to a great extent as a specific for diarrhoea. A pint every four hours will check the most violent diarrhoea, stomach ache, incipient cholera, and dysentery. The milk should never be boiled, but only heated sufficiently to be agreeably warm, not too hot to drink. Milk which has been boiled is unfit for use.

This writer gives several instances to show the value of this simple substance in arresting this disease, among which is the following. He says: "It has never failed in curing me in six or twelve hours, and I have tried it, I should think, fifty times. I have also given it to a

dying man who had been subject to dysentery eight months, latterly accompanied by one continual diarrhoea, and it acted to him like a charm. In two days his diarrhoea was gone, in three weeks he became a hale, fat man; and now nothing that may hereafter occur will ever shake his faith in hot milk."

A writer also communicates to the *Medical Times and Gazette*, a statement of the value of milk in twenty-six cases of typhoid fever, in every one of which its great value was apparent. It checks diarrhoea, and nourishes and cools the body. People suffering from disease require food quite as much as those in health, and much more so in certain diseases where there is rapid waste of the system. Frequently all ordinary food in certain diseases is rejected by the stomach, and even loathed by the patient; but nature, ever beneficent, has furnished a food that in all diseases is beneficial—in some directly curative. Such food is milk.

The writer in the journal last quoted, Dr. Alexander Yale, after giving particular observations upon the points above mentioned, namely, its action in checking diarrhoea, its nourishing properties, and its action in cooling the body, says, "We believe that milk nourishes in fever, promotes sleep, wards off delirium, and in fine, is the *sine qua non* in typhoid fever."

We have also lately tested the value of milk in scarlet fever, and learn that it is now recommended by the medical faculty in all cases of this often distressing children's disease. Give all the milk the patient will take; even during the period of the greatest fever, it keeps up the strength of the patient, acts well upon the stomach, and in every way is a blessed thing in this sickness. Parents, remember it, and not fear to give it if your dear ones are afflicted with this disease.—*Household*.

A VALUABLE DISCOVERY.—I. F. Huddleson, esq., a prominent lawyer and well-posted citizen of Purdy, McNairy County, Tenn., informs us that the people of that place, after a series of careful tests and experiments, have become fully satisfied that the *Ailantus* or "Tree of Heaven" (*ailantus glandulosus*) is a sure preventive to murrain in cattle. He says the cattle commence eating the leaves of the tree about the time in the season when the murrain would appear, and that none having access to it have ever been known to take the disease, while others all around have been seriously afflicted. As proof positive, he refers to a case where a gentleman living in Purdy had, under the impression that it injured the milk, stopped his cattle from feeding on the *ailantus* by keeping them closely penned at night, and driving them beyond the range of its growth each morning. As a consequence, they all sickened and died of murrain, while the cattle of his less fastidious neighbors escaped.

This thing is well worth looking into. It is said that nothing has been created in vain, but we have long been of the opinion that an exception should be made in the case of the *ailantus*. Now we hope, however, that no exception will be necessary, and that all people of good taste will be permitted to view it in the light of a disagreeable medicine, rather than a disagreeable nuisance.

CALIFORNIA RAISINS.—Several grape-growers in California have succeeded in producing raisins of fine quality. Messrs. Wadsworth & Butterfield, from their vineyard on the foothills near Nevada City, have produced, from 450 pounds of grapes, 150 pounds of raisins of superior flavor, claimed to be equal to the best Malaga, and worth 24 cents per pound. This furnishes a fine margin for profit, as it secures eight cents per pound for grapes, which is a very remunerative figure in California.—*Agricultural Report*.

Obituaries.

MELVINA F. COAN died in Truro, Mass., Aug. 31, 1872, aged 33 years.

She had a sweet spirit, was kind to all with whom she met, was industrious and frugal, yet generous, laboring with all her might, not so much for herself, but that she might have the means to bless those she loved. She was a beloved daughter, an affectionate sister, and a devoted friend. Her religious life began in 1869. Then she publicly professed the Saviour's name by joining the Hanover Street Church, in this city. From the hour of her conversion till her death her life was a light to those around her. Constant in her attendance upon the means of grace, always ready to speak meekly of the hope within her, she daily grew in grace and knowledge.

Her Christian character was symmetrical and beautiful. It was evident to all that she had been with Jesus. She was greatly supported at the last. Though by nature timid, grace enabled her calmly to look into the valley, and "fear no evil." She made all necessary arrangements for her funeral, and then with words of holy triumph on her lips, entered into her glorious rest in heaven.

S. F. UPHAM.
Boston, Sept. 20, 1872.

GEORGE W. BUSWELL died in Grantham, N. H., Sept. 2, 1872, aged 61 years.

Brother Buswell was born in Concord, N. H., in 1791. With his parents he removed to the town of Grantham when a child, and has been a resident of the town ever since. When 19 years of age, he professed faith in Christ; and from that day to the time of his decease, a period of over sixty years, it may be truly said of him that he witnessed a good profession before many witnesses. He has outlived his companion, most of the associates of his earlier days, and nearly all his collaborators in the cause of Christ. He united with the Methodist Episcopal Church at the time of his conversion, which relationship remained unchanged to the day of his death. He loved the usages and free spirit of the Church in its earlier days.

Having satisfied himself that it was the privilege of God's people to enjoy a conscious evidence of their acceptance with the Most High, he would not allow himself to live without it. Victory over all spiritual foes that hinder a complete consecration of all to the service of God, was his watchword through life; and the woods and fields of his home were made familiar with his shouts of praise for freedom, such as our blessed Ransom duties; and when, in consequence of his infirmity, deafness, and the weakness of old age, he began to absent himself from our gatherings, we felt that a strong and good man was

being taken from us. But he now rests from his labors, participating in the joys of such as die in the Lord. May a life so worthily spent, so successfully closed, till our hearts with gratitude to Him who is the author of every good, and stimulate us who are left to labor for Christ, to hold fast our profession of faith until an honorable discharge from life's responsibilities shall introduce us to the society of the blessed above.

W. H. EASTMAN.
Died, in Walpole, N. H., Aug. 22, 1872, Mrs. ELIZA SPARKMAN, aged 72 years.

Sister Sparhawk embraced the hope of the Gospel in early life at Lebanon, and united with the Methodist Church in that place. Subsequently she changed her residence, and though she was earnestly desirous that every branch of the true vine should flourish, yet she was always pleased to remain a part of the same branch with which she was at first united.

Sister Sparhawk had been connected with the Church at Bellows Falls, Vt., for some time previous to her death; and though unable to attend our meetings except occasionally, yet her interest in the work seemed to continue unabated. This interest was often manifested not only in word, but also in deed.

Judging from the character of her children and grandchildren, and from the testimony of those who have long known her, I conclude that comparatively few have exerted a stronger Christian influence than she. But time and grace have rounded that life to completion. A Christian mother has passed through the dark valley, and up through the pearly gates; "far better" for her, but loss to us; yet we shall still have the blessed boon of the influence of her life falling like lines of light upon our pathway. Her memory shall be sweet.

The last sickness was exceedingly painful, but the sufferings were borne with patience, and in the midst of them she expressed a firm trust in Him who is able to save to the uttermost, and an assurance that all was well. "There remaineth therefore a rest for the people of God." C. F. T.
Bellows Falls, Vt., Sept. 27, 1872.

Mrs. SOPHIA S. A. FULLER, of the Hanover Street Methodist Episcopal Church, Boston, died at the residence of her husband, in Charlestown, on the 17th of June, aged 43 years.

Sister Fuller was converted at the Eastham Camp-meeting, in 1852, and joined the Church at Truro. Removing to Boston in 1860, she connected herself at once with the Hanover Street Church, remaining a faithful, earnest, active member until death. Her death was sudden and unexpected to her family and to the Church; but the brightness and purity of her Christian life enables her weeping husband and his two daughters to say with the Church, who sympathize with them in their great bereavement,—

"Amen:
The will of God be done;
He calls the loved of earth away,
To worship at His throne."

J. W. J.

Died, in Sweden, Me., July 25, 1872, **MARTHA A. HOLDEN**, daughter of Benjamin B. Holden, aged 34 years.

Sister Holden thirteen years since found Jesus precious to her soul, under the labors of Rev. Joseph Gary; and from that time till she passed from this to the spirit-land, her life shone brightly with the lustre of a high-toned Christian character. Her quiet, unassuming deportment, her mild and gentle disposition, holding the even tenor of its way to "the valley of the shadow of death," endeared her to all, and embalmed her memory in the hearts of a bereft family circle. The last six months of her life she patiently accepted God's providences, though suffering from the wasting power of consumption, remarking that not a cloud intervened between her soul and God. When this disease had done its work, her spirit returned to the hands of our Father in heaven, with bright anticipation of a glorious immortality.

WILLIAM H. TRAFONT.

Mrs. ABBA N., wife of Brother Franklin Blackwell, of Winslow, Me., departed this life Sept. 14, 1872, aged 64 years.

Sister Blackwell was converted at the age of 14, and joined the Methodist Episcopal Church, and continued an acceptable and useful member until death—sustaining her membership fifty years. She was uniform in her life, consistent in her deportment, a kind and affectionate wife, a loving and faithful mother, a prudent and devoted Christian. Her sickness, which was at times distressing, she bore with Christian patience and fortitude. As she was about to pass over the river, she called her family around her, and gave each her parting kiss, commencing with her husband, calling them all by name, bidding them farewell. In the death of Sister Blackwell the Church sustains a great loss—the husband and family a severe bereavement. May it be sanctified to this kind family.

Winslow, Sept., 1872. P. JIGGINS.

Mrs. MARY YOUNG, wife of Mr. William P. Young, of Plainfield, died in Griswold, Conn., Sept. 11, 1872, aged 80 years and 8 months.

She in early life found the greatest gift ever bestowed upon woman—a well-grounded hope in Christ, which maketh not ashamed; and for rising sixty years maintained her integrity as a Christian wife and a devoted mother. That religion which was her sole consolation in life, her support in death, and her ready passport to immortality, has left its hallowing influence on her companion and children, that will remain with them through all time. She will be greatly missed by her family, and the Church of which she was a worthy, exemplary, and useful member. Our loss, we trust, was her eternal gain. Safe home.

"How blest the righteous when he dies."

Griswold, Sept. 18, 1872. N. GOODRICH.

Died suddenly, at North Augusta, Me., July 24, 1872, **Mrs. REBECCA CUMMINGS**, aged 70 years.

Sister Cummings gave her heart to Jesus in early life. She united with the Methodist Episcopal Church, and remained a faithful member of the same until called to join the Church triumphant. Although a feeble woman for years, her departure was very sudden; yet the messenger found her all ready.

N. Augusta, Me., Sept. 24, 1872. F. W. SMITH.

Resolutions of the Philanthropic Society of the Providence Conference Seminary, on the death of our brother, Martin Hall, Sept. 24, 1872.

Whereas, it hath pleased Almighty God, in His wise providence, to remove by death our beloved brother, MARTIN HALL; therefore,—

Resolved, 1. That in the death of our beloved brother the Society has lost one of its brightest ornaments; and in his connection with us, his uniform kindness to all, his gentlemanly deportment, his pure, Christian character, has won our admiration, and secured our heartfelt love.

2. That while we deeply mourn his loss, and severely feel the weight of this affliction, we humbly accept the providence of God, knowing He doeth all things well, and sincerely trust that it may be sanctified to our good.

3. That we sincerely sympathize with the parents, brothers, sisters, and relatives of the deceased in this their deep loss and severe affliction; and in token thereof, will wear badges of mourning for the space of thirty days.

4. That we present a copy of these resolutions to the friends of the deceased, and that they be published in ZION'S HERALD, Providence Journal, Connecticut Post, and Rhode Island Pandemonium.

JOSEPH E. SEARS,
ARTHUR E. NICKERSON, } Committee.
SAXTON B. COXANT,

HERALD CALENDAR.

Connecticut River Four Days' Meeting Association, at Holyoke, Mass.,	Oct. 8-11
Cosmopolitan Association, at Colebrook, Oct. 14-16	
Penobscot Valley Ministerial Association, at Orrington Centre,	Oct. 15, 16
Providence District Ministerial Association, at Phenix,	Oct. 16-18
Springfield District Ministerial Association, at Brattleboro', Vt.,	Oct. 23-24
Norwich District Ministerial Association, at Kearsarge Ministerial Association, at Canaan, N. H.,	Oct. 28, 29
Willimantic (for programme, see HERALD of July 15),	Oct. 29-30
Winthrop and Merrimack Valley Ministerial Association, at Laconia,	Oct. 29-31
New Bedford District Preachers' Meeting and N. S. Convention, at Middleboro',	Oct. 29-30

POST-OFFICE ADDRESS.
Rev. J. Emory Round, 44 Saratoga St., Baltimore, Md.

The active mind of the artist is always devising something to gratify the taste of persons of all ages.

Mr. Albert L. Murdock, 57 Milk Street, has just issued a series of reward cards for Sunday-school scholars. Package No. 1 contains 12 cards of trees, flowers, and fruits spoken of in the Old and New Testament, giving the references on one side and botanical name, and on the other side a chromo representing the tree or flowers named. No. 1 to 5 are now ready; 6 to 8 will soon be published; 9 to 16 will consist of birds, animals, and insects spoken of in the Bible. 12 cards in a pack. Price per pack, in black, 15 cents. Chromo 35 cents.

In addition to the beautiful new Chromo just published by L. Frang & Co., of Boston, "Reminiscences of an Old Man," they are bringing out some very fine pictures. Next in importance to the one referred to, is perhaps the Chromo entitled "Moonlight on the Coast," after a most effective painting by L. Douzette, of Berlin. A mong the Dining-room pieces published by them this fall, there will be found the most splendid set of pictures in this line ever offered to the public. We allude to the two large fruit pieces, "Dessert, No. 5," and "Dessert, No. 6," after C. P. Ream, and the two "Game-pieces," after George N. Cass. Besides these, there are the two companions, "Sunny Day," and "Golden Evening," after C. Spitzweg, a celebrated artist of Munich; the magnificent picture, "Dogs not Admitted," after Otto Bache, the Danish Landseer; two figure pieces after Phil. Hoyoll, an English artist (of all of which we give woodcuts), a number of flower pieces, foremost among which is the large "Bouquet of Lilacs," after M. De Longpre, and a long list of large and small mottoes, etc., etc.

Rev. Francis Vinton, D. D., late of Trinity Church, New York, and Professor in the General Theological Seminary of the Protestant Episcopal Church, was insured for \$10,000 in the National Life Insurance Co. of the United States of America.

We invite the attention of insurance men seeking agencies, and of business men seeking insurance, to the advertisement of the NATIONAL LIFE INSURANCE CO. OF THE U. S. OF A., to be found in another column.

This Company, started several years ago by Mr. Jay Cooke and other gentlemen, eminent in financial circles, has enjoyed an exceptionally prosperous growth, and has taken high rank among the stable and useful institutions of the country.

In four years' time the NATIONAL has issued 17,518 policies, covering \$41,193,619 of insurance; it has received \$2,347,614.78 of cash premiums, and \$3,69,254.88 of interest; it has paid \$349,202.38 in death losses; and it has now left \$2,313,198.69 of well invested assets, against \$1,123,136.35 of total liabilities.

In character of Assets, and in ratio of Assets to liabilities, this Company is unexcelled.

Its distinctive features are its large paid-up capital of \$1,000,000, its low rates, liberal policies, and definite contracts. It does business upon the common sense low rate stock plan, giving so much insurance for so much money, and the greatest amount of insurance that can be afforded for the money.

Any one desiring to engage in the insurance business or to secure a policy, would do well to correspond with the Company at its Branch Office in Philadelphia, Pa.

BOSTON MEDICAL INSTITUTE.—It will be remembered that Dr. R. Greene, after investigating the various systems medical practice, opened an office in Boston for the treatment of chronic diseases about thirty years ago. He differed from other doctors in his treatment, by discarding all poisonous drugs. Invalids hitherto considered incurable were soon restored to health. The principles involved in these cures were considered of great importance, and to carry them out fully an organization was formed, under the name of the Boston Medical Institute. The success of Dr. Greene at this institution is known to the public by the cure of invalids in every part of the country. This success during the past twenty-five years has been the occasion of the name "Institute" being applied to the offices of doctors of whose merit and the diseases they treat we have nothing to say.

The Boston Medical Institute has always been conducted upon principles of justice and Christian sympathy to all. It has not been extensively advertised, but has been quietly doing its work. The medicines used are adapted to the wants of the invalid. They clear the secretions, cleanse the blood of all humors, eradicate the cause of disease from the system, and the patient is soon restored to health. Facts warrant the belief that Dr. Greene's experience, knowledge of medicine and practical success in the cure of chronic diseases is without a parallel in this country.

A new edition of Dr. Greene's "Medical Compendium" has been published, and should be in every family. It contains about 100 pages, and gives a good description of diseases and their proper treatment. The price is 25 cents. By order of the Board of Managers, this book will be mailed free to invalids. Address DR. R. GREENE, 34 Temple Place, Boston, Mass.

GOOD FOR THE "KEYSTONE."—At the great State fair held last week, at Bangor, Me., an agreement was entered into by all the sewing machine agents not to enter for premiums, but simply for exhibition. When, however, the committee made their awards, they gave the first premium "for best quality of work executed on sewing machines" to the agent of the Keystone; "also a diploma for the 'Martin's Combined Hemmer and Tuck-er' used in connection with that machine; then, as an indication which machine would have taken the silver medal, but for the above agreement, the chairman of the committee purchased a Keystone Machine for his wife. The "Keystone" also received a diploma the week previous at the New England Fair at Lowell, Mr. J. C. Brock, No. 220 Tremont Street, Boston, is the New England agent for the "Keystone."

Loss of Appetite, Heartburn, Palpitation of the Heart, Dizziness, Sleeplessness, Constipation, Wind, Mental and Physical Debility, and Melancholy, are caused by a disarrangement of the digestive organs. To thoroughly master these symptoms, White's Specialty for Dyspepsia is the only prompt, efficient, and safe remedy. H. G. White, Proprietor, 107 Washington Street, Boston. Price, \$1 per bottle.

CABINET ORGANS.—The Mason & Hamlin Cabinet Organ has so established a reputation as to need no word of praise. A consultation of an advertisement elsewhere will give many facts concerning new styles of instruments, all of which can be vouched for without fear of contradiction.

BURNETT'S FLAVORING EXTRACTS.—The superiority of these extracts consists in their perfect purity and great strength. They are warranted from the poisonous oils and acids which enter into the composition of many of the factitious fruit flavors now in the market. They are not only true to their names, but are prepared from fruits of the best quality, and are so highly concentrated that a comparatively small quantity only need be used.

JOSEPH BURNETT & Co., of Boston, are the manufacturers and proprietors, and their extracts are for sale by all Grocers and Druggists.

Dr. Topliff's LUNG REMEDY, advertised in our paper to-day, seems to have established a reputation for some wonderful cures in a short space of time. Physicians advise those afflicted with throat and lung complaints to give it a trial.

If you desire rosy cheeks and a complexion fair and free from pimples, blotches and eruptions, purify your blood by taking Dr. Pierce's Golden Medical Discovery. It has no equal for this purpose. 596.

Business Notices.

Like the Electric Telegraph, Centaur Liniment



has been a long coming, but what a work it is now doing. The halt and lame, sore and wounded, are literally throwing away their crutches. Rheumatism and stiff joints are banished, and dumb beasts cry out for joy. One trial tells the story, and explains the whole thing.

Children cry — for Pitcher's Castoria.

It regulates the stomach, cures wind colic, and causes natural sleep. It is a substitute for castor oil.

THE GREAT AGITATION.

Throughout our country, far and wide, There is great agitation: The people trying to decide Who next shall rule the nation. We cannot say who we expect Will be the victor in the race; But hope whoever they elect, Will be the best man for the place. The Boys we hope if they need CLOTHES, In which they'll be both warm and neat, Will purchase them at GEORGE FENN'S, Corner of Beach and Washington Street.

NOTHING ELSE WILL ANSWER! If you are hoarse, have a cold, or a hard cough, ask your druggist for *Hale's Honey of Horehound and Tar*. Take nothing else. It is the one sovereign remedy for all complaints of the throat and lungs. Crittenton's, 7 7th Avenue. Sold by all Druggists. Pike's Toothache Drops cure in 1 minute.

CARPETS.—The cheapest lot in the market—100 rolls of Superdines for \$1 per yard. These carpets are superlative, 2-ply, of bright colors and modern styles, and made of pure wool—no shoddy. — the same as are sold everywhere for \$1.25 per yard. Will be cut up to suit customers for \$1.00 per yard. The invoice comprises 20 different patterns, in large and small figures. C. H. Crowell's new Carpet Hall, Marble Building, 387 Washington Street, Boston.

ENGLISH TAPESTRIES for \$1.00 per yard. This invoice comprises many desirable patterns, slightly imperfect in weaving, not injuring the appearance or durability, worth \$1.50, will be sold for \$1.00, at Crowell's new Carpet Hall, Marble Building, 387 Washington Street, Boston.

FLOOR OIL CLOTHS of high enameled finish, in wide sheets and narrow widths, at manufacturers' prices, at Crowell's new Carpet Hall, Marble Building, 387 Washington Street, Boston.

3-PLY AND KIDDERMINSTER CARPETS, double extra heavy qualities, at low prices, at Crowell's new Carpet Hall, 387 Washington Street, Boston.

SOLID OIL CLOTH CARPETS, for two shillings per yard, at Crowell's new Carpet Hall, 387 Washington Street, Boston.

LOW PRICED INGRAIN CARPETS, from 62 to 75 cents, at Crowell's Carpet Hall, Boston.

SOLID ENGLISH BRUSSELS for \$2 per yard, at Crowell's Carpet Hall, Boston.

I. B. SAMUELS & G. E. DICKEY, ARCHITECTS, 46 Court Street, cor. Tremont, BOSTON.

G. E. DICKEY and I. B. SAMUELS, Manchester, N. H.

Adams' Balm cures Asthma, Coughs, Colds, Lung Complaints. Price 25 and 75 cents. 129

BAKER'S ELEGANT PAT. BOLSTER SPRING BED BOTTOM. Sent to Clergymen on receipt of \$5. (See cut opposite.) "Equals any I ever used." — Methodist. "Unsurpassed at any price." — N. Y. Times. Address Rev. HENRY BAKER, 328 7th Avenue, N. Y.

Commercial.

BOSTON MARKET.

October 5, 1872.
WHEATMARKET.
GOLD—114½ @ 1.14.
FLOUR.—Superfine, 5.25 @ 5.50; extra, 5.75 @ 6.00; Michigan, 5.50 @ 5.75; St. Louis, 5.00 @ 5.12.50; Southern Flour, 5.00 @ 5.12.50.
CORN.—Western Yellow, 72 @ 73 cents; Western Mixed, 70 @ 72c. bushel.
OATS.—40 @ 60c. bushel.
RYE.—55 @ 90c. per bushel.
SHORTS.—22.50 @ 23.00 ton.
FINE FEED.—24.00 @ 25.00.
SEED.—Timothy, Herd's Grass, 33.50 @ 34.00; Red Top, 34.25 @ 4.02 per sack; H. I. Bent, 33.00 @ 3.50 bushel; Clover, 11 @ 12c. per lb.
BUTTER.—20 @ 27c.
CHEESE.—Factory, 14c. @ 00c; Dairy, 8 @ 10c.
EGGS.—00 @ 28 cents per doz.
HAY.—Eastern pressed 20.00 @ 28.00 per ton.
POTATOES.—\$2.25 @ 2.75 per bbl.
SWEET POTATOES.—\$5.00 @ 6.00 per barrel.
DRIED APPLES—0 @ 00 cents @ lb.
PORK.—\$13.50 @ 10.00; Lard, 9½ @ 10c; Hams 10c.

BEANS.—Extra Pea, 44.25 @ 44.75; medium, 32.7 @ 0.00 bush; common, 30.00 @ 0.00.
LEMONS.—\$6.00 @ 8.00 per box.
ORANGES.—\$0.00 @ 0.00 @ box.
APPLES.—\$1.50 @ 4.00 @ bbl.

REMARKS.—A great demand for Flour. The market is firm. Pork and Lard higher. Hams easier, and lower. Butter steady. Eggs and Cheese firm prices.

Church Register.

QUARTERLY MEETINGS.

LYNN DISTRICT—THIRD QUARTER.
September.—Woburn, 28, 29; Winchester, P. M., 29; Stoughton, eve, 29.
October.—Weston, 5, 6; Waltham, P. M., 6; Watertown, eve, 6; Wakefield, 8; Reading, 9; Cambridgeport, 12, 13; Cottage St., P. M., 13; Trinity, eve, 13; Melrose, 15; Chittenden, 15; North Avenue, Cambridge, 18; Charlestown, Trinity, 19, 20; Union Church, P. M., 20; East Somerville, eve, 20; Maple St., Lynn, 21; Somerville, 23; Lynn, Common, 26, 27; St. Paul's, P. M., 27; Swampscott, eve, 27; Salem, 28.
November.—Malden, 2, 3; Medford, P. M., 3; Maplewood, eve, 3; Beverly, 3; Lynn, Boston St., 9, 10; South St., P. M., 10; E. Saugus, eve, 10; Marblehead, 12; Rockport, 15; Gloucester, 16, 17; Riverdale, P. M., 17; Bay View, eve, 17; Tapscottville, 23, 24; Peabody, P. M., 24; Wesley Chapel, Salem, eve, 24.
December.—Lowell, St. Paul's, Nov. 30, Dec. 1; Central, P. M., 1; Worthen St., eve, 1; W. Chelmsford, 18; Graniteville, 5; Topsfield, 7, 8; Ipswich, P. M., 8; Newburyport, Washington St., 11; Purchase St., 12; Groveland, 14, 15; Byfield, P. M., 15; Ballardvale, 21, 22; Lawrence, P. M., 22; North Andover, eve, 22; Malden, Sept. 28.
D. SHERMAN.

SPRINGFIELD DISTRICT—THIRD QUARTER.
October.—Rowe, 5, 6, A. M.; Heath, 6, P. M.; Charlestown, 6, eve; Buckland, 12, 13, A. M.; Shelburne Falls, 13, P. M.; Colerain, 13, eve; Florence, 15; Williamsburg, 15; Barnardston, 19, 20, A. M.; Leyden, 20, P. M.; Greenfield, 20, eve; Northampton, 21; Gill, 26; Northfield Farms, 27, A. M.; Miller's Falls, 27, P. M.; Turner's Falls, 27, eve; Conway, 29; South Deerfield, 30.
November.—Chester, 2, 3, A. M.; Huntington, 3, P. M.; Worthington, 3, eve; Randolph, 15, P. M.; Southwick, 15, P. M.; Feeding Hills, 17, A. M.; Southwick, 17, P. M.; West Parish, 17, eve; Westfield, 18; Dana, 23, 24; Enfield 25.
December.—Hadley, 1, A. M.; Pelham, 1, P. M.; N. Amherst, 1, eve; Wilbraham, 4; Glendale, 4; Southampton, 7, 8, A. M.; Easthampton, 8, P. M.; Trinity Church, 9; Central Church, 11; South Wilbraham, 12; Chicopee, 14, 15, A. M.; Holyoke, 15, P. M.; So. Hadley Falls, 15, eve; Union St., 16; Ludlow, 18; Chicopee Falls, 20; Palmer, 21, A. M.; Bondville, 22, P. M.; Belcherstown, 22, eve; Florence St., 23, 24, A. M.; East Longmeadow, 25, P. M.; L. H. THAYER, P. E. Springfield, Sept. 24, 1872.

CONCORD DISTRICT—THIRD QUARTER.
October.—A. E. Franklin, 12, 13, Colebrook, 13, Warren, J. Hooper, 19, 20, A. M.; Jefferson, 20, P. M.; Lancaster, 26, 27, Milan and Berlin; 27, North Monroe, J. English.
November.—2, 3, A. M., Stratford, 3, P. M., Groveton, 3, 5 o'clock; Stark, 9, 10, A. M.; Littleton, 10, P. M.; Bethlehem, 11, Lisbon, 12, Lyman, 13, Landaff, 16, 17, A. M.; Plymouth, 17, P. M.; Rumney, 17, Sandwich, 17, P. M.; Thibault, 17, N. Sandwich and S. Tamworth, G. N. Bryant, 17, Moultonboro', H. Chandler, 18, Piermont, 19, Haverhill, 20, Benton, 23, 24, A. M.; North Haverhill, 24, 2 o'clock, East Haverhill, 25, Tilton, 26; Concord, 26, Dec. 1, A. M., Concord.
December.—1, P. M., Fisherville, 4, 5, A. M., Laconia, 8, P. M., Lake Village, 14, 15, A. M., Suncook, 15, P. M., Hooksett, 15, 5 o'clock, Bow, 16, Manchester, 17, Centre, 21, 22, A. M., Loudon, 22, P. M., Chichester, Tilton, Sept. 28, S. G. KELLOGG, P. E.

GARDNER DISTRICT—THIRD QUARTER [in part].
November.—Wolchville, 1, eve; Mc. Falls, 2, 3; Minot Corner, 9, 10; Richmond, 10, 17; Bridgton, 23, 24.
GEO. WEBBER.

DEDICATION.—The Methodist Episcopal Church in East Vassalboro', Me., will be dedicated October 10, at 10½ o'clock A. M. Sermon by Rev. I. G. Bidwell, of Worcester, Mass. Former pastors and friends are invited to be present. East Vassalboro', Sept. 30, 1872. C. E. SPRINGER.

FALL RIVER DISTRICT MINISTERIAL ASSOCIATION will be in Plymouth, commencing Monday Oct. 28, 1872.
Monday evening, Sermon, E. F. Jones; Alternate, A. P. Palmer.
Tuesday evening, Sermon, Geo. E. Reed; Alternate, C. N. Buckley.

Tuesday morning, 8.30 to 9.30, Experience Meeting. QUESTIONS FOR DISCUSSION: "Is Evil Transmissible? Is Guile Transferable?" Geo. E. Reed, O. H. Fernald, E. F. Jones, G. Hammond; "Are We Accountable for Hereditary and Ancestral Degradity?" W. E. H. Bates, J. G. Gammons; "The Danger of Modern Skepticism?" G. W. Ballou, A. W. Mills, E. Hyde; Review of "The God-man," D. P. Leavitt; "Is there a Divine Providence? If so, is the Action Immediate or Mediate?" A. A. Wright, T. M. House, S. M. Beale, W. F. Farrington; Exegesis, I Cor. xv. 21, 22, G. H. Lamson, E. G. Balcomb; Gen. vii. 1, 2, S. Nutter, J. G. Campbell; "Success in the Ministry," J. H. Husted, Paul Townsend, E. M. Dunham; "Does God Demand Satisfaction for Sin?" C. N. Hinckley, C. Young, C. S. Morse; "Does the Bible Teach a Dualty of Place for Departed Souls?" S. F. Patterson, A. P. Palmer, B. K. Bosworth; "Is it Always Safe to be Guided by Conscience?" A. S. Winsor, E. F. Smith, C. W. Warren.
EXEGESIS: Acts ii. 4-6, J. H. Nutting, P. Crandon. SKETCHES OF SERMONS: W. F. Phillips, P. D. Goodrich, J. H. Humphrey, N. W. Chase.

N. B. The first-named after the themes are to write the others to be thoroughly prepared to discuss them.

C. YOUNG, A. P. PALMER, Committee, C. S. NUTTER.

DISTRICT CONFERENCE.—The First District Conference, for Lynn District, will be held at Ipswich, beginning on the evening of the 29th, and closing on the evening of the 31st of October.
The Pastors, Local Preachers, Superintendents of Sunday-schools, and District Stewards of the district are members, and are earnestly requested to be in attendance. The members will be entertained by the people of Ipswich, and will probably have return passes on the railroad; but further notice on this. The programme is not complete, and hence can be given only in part.
Tuesday evening, Sermon, by Rev. A. McKeown, followed by Prayer-meeting.
Wednesday, 9 A. M. Love-feast, followed by Organization, and other preliminary business. Afternoon, devoted to Sunday-schools. Rev. D. Dorchester will read an exhibit: Reports of Schools, by the Superintendents; Addresses, and General Discussion on the "Helps and Hindrances of Sunday-schools." Evening, Sermon and Prayer-meeting.
Thursday forenoon, devoted to the Local Preachers, and the unoccupied fields. Address by Dr. Harrows, followed by Local Preachers and others. Afternoon, devoted to the Missionary cause, Reports, and Miscellaneous Business. Evening, Addresses, perhaps on Missionary Service.

Will the pastors please send me a list of the members in their charges? D. SHERMAN. Malden, Oct. 1, 1872.

A SUNDAY-SCHOOL CONVENTION will be held in the Methodist Episcopal Church, Holliston, Wednesday, Oct. 16, 1872, with special reference to the Methodist Episcopal Sunday-schools of Milford, Westbury, Franklin, Medford, Hopkinton, Westboro', Ashland, and South Framingham. Service to commence at 9 o'clock A. M. The following ministers will take part in the service: Revs. Wm. Merrill, E. H. Lloyd, A. O. Hamilton, J. H. Mansfield, and B. K. Felton, D. D.

Time Tests the Merits of all Things.
1840 For Over Thirty Years 1872
PERRY DAVIS'S
PAIN KILLER,

HAS been tested in every variety of climate, and by almost every nation known to Americans. It is the constant companion and inestimable friend of the missionary and the traveler, on sea or land, and no one should travel on our Lakes or Rivers without it. Since the PAIN-KILLER was first introduced, and met with such extensive sale, many Liniments, Reliefs, Pains, and other Remedies have been offered to the public, but not one of them has ever attained the truly enviable standing of the PAIN-KILLER.

WHY IS THIS SO?
It is because DAVIS'S PAIN-KILLER is what it claims to be, a Reliever of Pain.

Its Merits are Unsurpassed.
If you are suffering from INTERNAL PAIN, Twent to Thirty Drops in a Little Water will almost instantly cure you. There is nothing to equal it for

Colic, Cramps, Spasms, Heart-burns, Diarrhea, Dysentery, Flux, Wind in the Bowels, Sour Stomach, Dyspepsia, Sick Headache.

In sections of the country where **Fever and Ague** prevails, there is no remedy held in greater esteem. Persons traveling should keep it by them. A few drops in water, will prevent sickness, or bowel troubles from change of water. From foreign countries the calls for PAIN-KILLER are great. It is found to

Cure Cholera when all other Remedies Fail.
WHEN USED EXTERNALLY, AS A LINIMENT, nothing gives quicker ease in Burns, Cuts, Bruises, Sprains, Stings from Insects, and Scalds. It removes the fire, and the wound heals like ordinary sores. Those suffering with **RHEUMATISM, GOUT, or NEURALGIA**, if not a positive cure, they find the Pain-Killer gives them relief when no other remedy will.

It gives instant relief from Aching Teeth.
Every Housekeeper should keep it at hand, and apply it on the first attack of any Pain. It will give satisfactory relief, and save hours of suffering.

Do not trifle with yourselves by testing untried remedies. Be sure you call for and get the genuine PAIN-KILLER, as many worthless nostrums are attempted to be sold on the great reputation of this valuable medicine.

Directions accompany each bottle.
Price 25 cts., 50 cts., and \$1 per Bottle.
Oct. 3, 1872

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THE "LIGHT RUNNING"
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Agents wanted everywhere.
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SYRUP OF TAR.
This favorite New England LUNG REMEDY has gained a reputation which places it in the front rank of curative agents, though it has been in the market but little over two years. It is recommended by the best physicians, and does all that is claimed for it.
It cures COUGHS, COLDS, CROUP, BRONCHITIS, ASTHMA, SPITTING OF BLOOD, CONSUMPTION, AND ALL DISEASES OF THE THROAT AND LUNGS.
It is pleasant to take and warranted to cure. Send for circulars with testimonials.
Sold by all Druggists.
C. C. TOPLIFF, M. D. Proprietor,
FISHERVILLE, N. H.



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CUSHMAN & BROOKS,
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Pillow Cases, Sheets, PILLOW SHAMS and SHEET SHAMS,

Made from VERY BEST QUALITY Materials in a workmanlike manner, at

Very Lowest Prices.

Orders for the above goods will receive our best attention. Any DESIRED STYLE MADE TO ORDER.

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Linen Table Napkins, Doylies, Tray Cloths,
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Damask Towels, Lace Tidies,
Towels for Glass, Crochet Tidies,
Turkish Towels, C'd Table Cov'rs,
Etc., Etc., Etc.

STYLES and PRICES guaranteed to given entire satisfaction.

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CUSHMAN & BROOKS,
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Desire to inform their friends and customers that their full Importation of real Kid Gloves far surpasses that of any former season. In point of quality, quantity, and the superior finish and fit of the goods, and taking into consideration the remarkably low prices at which they will be placed on their counter at retail, there remains not a doubt of the great success of the Kid Glove Department. Ladies are invited to examine the assortment at their earliest convenience. The very great success attending their efforts to place before their customers constantly the very best quality of Kid Gloves at the lowest possible price, is sufficient proof that this is the wisest policy to pursue. They will adhere strictly to this principle.

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THE GUIDING STAR,
the latest and the best Sabbath School Singing Book. Price, Boards, 25 cts.; Per 100, \$20.00. Sample copy mailed for 25 cents.

THE SABBATH,
the Greatest Church Music Book, will soon be ready.
THE AMATEUR,
the best Musical Monthly, only one dollar per year. LEE & WALKER, Publishers, 922 Chestnut Street, Philadelphia, Pa.

SURE CURE FOR HEADACHE.

Sample and recipe for 25 cents. Address
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A CURE assured without the use of the knife. Persons requiring our services will be visited in any part of the country. Send stamp for book giving manner of treatment, certificates of cure, etc. Address
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SAWS OF ALL DESCRIPTIONS,
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Aces, Files, Belting, etc.
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Morning on Clyde River, Vt.
After Griggs. Size 15 x 24. Price \$9.00.

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After Griggs. Size 15 x 24. Price \$9.00.

Yosemite Valley, Cal.
After B. Champney. Size 15 x 24. Pr. \$9.00.

N. E. Winter Scene.
After B. Champney. Size 15 x 24. Pr. \$9.00.

Royal Dessert.
The Best Fruit Piece ever Chromoed.
After C. P. Ream. Size 22 x 27. Price \$12.00.

4 American Landscapes.
After B. Champney. Size 9 x 13. Pr. ea. \$1.50.

6 Heads of the Madonnas, etc.
Size 8 x 10. Price each \$1.50.

Any of the above framed to order at lowest prices.

Send for wholesale Price-list of Frames for Chromos "Wide Awake" and "Fast Asleep."

DODGE, COLLIER & PERKINS,
Publishers of the above,
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MME. PESCHKA LEUTNER

TO

Messrs HALLET, DAVIS & CO.

GENTLEMEN,—

Having had the opportunity to listen to your Pianos under the playing of Herr Franz Bendel and Madame Arabella Goddard, at the World's Peace Jubilee, and also used them as accompaniment to my voice in a room of less size, it gives me pleasure to add my testimony to **THEIR SUPERIORITY OVER ANY OTHER PIANOS I HAVE EVER HEARD OR USED.**

(Signed)
MINNA PESCHKA LEUTNER.

Boston, July, 1872.

The Standard in the Van!

All other Church Music Books, of whatever degree of excellence, are respectfully invited to fall in the rear of

THE STANDARD!

Our NEW COLLECTION OF MUSIC FOR CHOIRS' CONVENTIONS, and SINGING SCHOOLS. It cannot be excelled in quality, and intends to lead in circulation.

Some of the Merits.—Short Theory. Abundant Material, Sacred and Secular, for practice. Excellent set of Metrical Tunes, in large clear print, and not crowded; a great advantage. Unusually good collection of Anthems, Set Pieces, etc. The compilers, Messrs. L. O. EMERSON, of Boston, and H. R. PALMER, of Chicago, are perhaps the most skillful men of their time in adapting music to the wants of the "singing" public. Price \$1.25. Specimen copies sent, for the present, post-paid, for \$1.25.

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Oct. 26, 17

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Cash Capital \$1,000,000

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Total Liabilities, July 31st, 1872, 1,322,128.62
Surplus (security additional to Reinsurance Fund), \$1,000,000.00

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